

Joseph F. Smith President
**THE
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INSTRUCTOR**

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1866

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1911

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LOGAN,

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UTAH

CONTENTS

A Sane Fourth of July Fontispiece

MISCELLANEOUS.

The Pony Express (Illustrated).....	
.....John Henry Evans	383
Missionary Work in Zion City (Illustrated)	
..La Priel Gardner and Mabel Southwick	388
To Our Missionary Boy (A Poem).....	
..... Benjamin Waddlestock	389
Piny Ridge Cottage Nephi Anderson	390
The Arab and His Religion...J. M. Tanner	394
Two Heart Poems.....Grace Ingles Frost	396
The Badger (Illustrated).Claude T. Barnes	397
Pansy Farming 399	
How the Day was Saved (A Poem).....	
..... Annie Malin	432

EDITORIAL THOUGHTS.

Jonah and the Bible.....Joseph F. Smith	400
Our Appreciation	401

SUNDAY SCHOOL WORK.

Superintendents' Department. — Setting	
Apart Sunday School Workers—Sacrament	
Gem for July—Concert Recitation	
for August	402
Choristers and Organists' Department—	
Proper Methods in Singing—To the	
Choir Member	403
Parents' Department—Work for July—The	

Burning Question—Noted Men Coming	
—A Further Suggestion—Some Suggestive	
Questions for Parents' Class Workers	405
Theological Department—Jesus the Christ	
Church History	406
Second Intermediate Department—Book of	
Mormon Lessons for July—Book of Mor-	
mon Lessons for August—Bible Lessons	
for July—Bible Lessons for August....	411
First Intermediate Department—Book of	
Mormon Lessons for August—Bible	
Lessons for August	420
Primary Department—Bible Lessons for	
August	422
Kindergarten Department—Work for Aug-	
ust	428

CHILDREN'S SECTION.

The Splendid Thing (Illustrated)	433
The New Fourth (Illustrated)	436
What They Saw at the Zoo (Illustrated)	
..... Florence L. Lancaster	438
The Flag Goes By (A Poem).....	
..... Henry Holcomb Bennett	440
A Boy's Job	440
Pinky-Winky Stories	442
The Children's Budget Box	444
The Puzzle Page	447
In Jocular Mood	448

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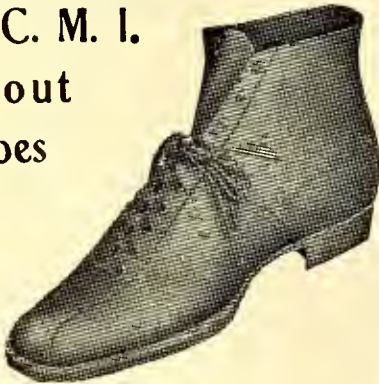
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OUR PIONEERS.

By Grace Ingles Frost.

Across the prairies wide and desert's sand,
I see them come in search of some far land,
Where they may worship God, and there be free
From cruel assault of base man's tyranny.

Through summer's burning heat and winter's snows,
They come with little food and scanty clothes;
Some bowed with age and some in bloom of youth,
All trav'ling westward for the Cause of Truth.

Full many a one is buried by the way,
Ofttimes when camp is made at close of day;
But Christ's love dries the tears of those who weep,
As o'er their souls His blessed peace doth creep.

Where in the west the sun doth sink from sight,
And lowering are curtains of the night,
I see a man of God with shepherd's care,
His people gather and engage in prayer.

And when the morning breaks, as sings the bird,
Again are Israel's supplications heard.
Thus day by day they travel on and on,
'Till many months have come and 'yond them gone,

At length through mountains high they wend their way,
At last there now appears at break of day,
A valley which perpetual hills surround;
But what to please the eye can here be found?
For naught but brush and waves the land doth grace;
Yet Israel's leader saith, "This is the place."

* * *

The scene is changed.
What once was waste hath grown regenerate;
A star of beauty 'pon the Flag of State,
A monument to noble souls and brave,
Those who their all for faith most freely gave,
Transcendent over earthly doubts and fears;
Thanks be to God for them, our Pioneers!



A SANE FOURTH OF JULY.

THE JUVENILE INSTRUCTOR.

ORGAN OF THE DESERET SUNDAY SCHOOL UNION.

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No. 7.

The Pony Express.

By John Henry Evans.

"Which of you fellows will volunteer to ride the pony express from here to Deep Creek?" asked Bonner.

Bonner, you should know, had charge of the express station at Ruby Valley, in Nevada. But it was a long time ago, years before the railroad had pushed its iron way so far west. Bonner put this question to some twenty or twenty-five freighters.

Not a man volunteered.

And no wonder. For the boy who had just brought the night mail from the west lay dying of an arrow wound, only a stone's throw from where the men stood, and Dame Rumor, who was not so likely to err in Indian affairs as she is reported to do in certain other matters, had it that the whole country east and west, but especially east, was infested with the wildest of "Go-shoots." Besides, all these freighters had come to Ruby Valley to put up hay for the winter and were under no obligation whatever to risk their lives for the mail service, even if the regular charge for a thin letter *was* five dollars.

Bonner repeated his request for some volunteer to ride the pony as far as Deep Creek, one hundred and sixty miles.

There was another pause, in which Bonner looked at the men and the men looked at one another. Finally the stillness was broken by Tom Dobson—

"If you'll find somebody to drive my team," he said, "why, I'll go.

Guess I bear as charmed a life as any man hereabouts!"

Instantly there was a murmur of approval among his companions.

The young man Dobson was then in his early twenties, and rather large for a pony express rider. But he had the stuff in him of which the very best riders were made. For his mettle had never been daunted by the face of danger. Everybody knew this. One of the roughest of the rough frontiersmen of those days had said many times, "If you want anybody to do a dangerous job, just you get that Mormon son-of-a-gun! If any living man can do it, he can, and don't you forget it!" Dobson had been in places out of which men are not supposed to come alive. But he came out of them all—and unscathed, too. That is why his comrades thought he bore a charmed life.

It was a great relief to Bonner, therefore, when young Dobson volunteered, not only because somebody *had* volunteered, but because Dobson had; for he knew that if there was the faintest chance for the mail to get to Deep Creek, Dobson would get it there. "I'll see that your mules are taken care of," Bonner said eagerly, "even if I have to drive them myself, which I'm not used to. Tom, you're a brick!"

The work of getting the pony ready was small. A light saddle, with a pad of leather having four pockets in it, two behind and two before, and covering almost the entire back of the

animal, and with the rider over all—this was the little horse's load. In a jiffy Tom was on the animal's back.

"I don't know whether you'll meet any Indians or not, Tom," Bonner said doubtfully. "If you do, most likely it'll be somewhere near Egan. The troops are between here and Shell Creek, I understand. So maybe it'll be all right."

But Tom did not wait to hear those last words. He was off like the wind, and like the wind he continued to go—tearing over the dusty road like mad, winding in and out through clusters

As he got within eye-shot of the high bluff near Egan, he saw the United States troops. These had been in Nevada now ever since the first raid on the mails three weeks before. Evidently, young Dobson reflected, something was wrong at Egan, though the place was yet hidden from his view by the hill.

Riding up to the soldiers, he inquired what the trouble was.

"Oh, nothing," was the answer. "We've just come from Butte, where the red-skins have played the deuce with the station."



THE PONY EXPRESS.

of brush and trees, darting around hills and ledges, expecting every moment to hear the war whoop that would mean so much to him, but determined to go on, war whoop or no war whoop!

At Butte there should have been a change of horse, but there was nothing left of the station but charred remains. Everything had been burned to the ground, and the ashes were still hot. And so on the horseman went to Egan, the next station, which was eighteen miles farther and thirty-six miles from the point where he had started.

Tom said he had noticed it. Then he passed hurriedly towards Egan. Rounding the bluff, however, he stopped abruptly and stared ahead. Turning quickly, he galloped back to the troops.

"The Indians have surrounded the station!" he cried.

Instantly every eye and ear was alert. The captain detailed this group of men to go this way, and that group to go that way, till the red-men should be entirely surrounded.

"Don't anybody shoot till he's ordered to," commanded the officer, "and

don't let one of the red-skins escape this time. And you," he said turning to Dobson, "go on into the place as if nothing had happened."

Now, Egan was an ideal place for an Indian attack. It was a small station in the lower end of a canyon with hills all around it in front, as if it had been a live thing coming out of the mountain fastness and they had risen up to prevent it from getting out too far. The freighters called it a death trap, which it was. Why it had ever been chosen as a station for the pony express, nobody had ventured to guess, nor why, now that it had been chosen, any human being had ever consented to stay there over night. The only redeeming feature about it was, that it was an ideal place for the capture of Indians, once they had walked into it

and soldiers were coming upon them as now.

Young Dobson galloped along with his mail pouches, hip-laahing as he went according to the habit of the express boys, but taking pains not to be seen too soon. As he rounded the hill, however, the Indians lifted up their eyes and then their voices triumphantly. At the same moment the troops were fast bearing down upon them from every side. A number of soldiers were behind Tom to guard the road from the west. The approach of the pony express had served to attract the general attention of the Indians from the on-coming troops.

But not for long, though. There were two Indians in the band—an old buck and his squaw—who had no other motive in being there than mere cu-



riosity. They were the first to see the soldiers, and, wishing not to be mixed up in the affair, endeavored to escape. They were noticed, however, by the soldiers opposite the point whence Dobson was approaching. One of the men foolishly shot at the two fleeing natives.

That shot was the signal for universal alarm. The Indians, seeing their situation, gave one terrified yell and broke for the hills and the brush, each in his own direction. The soldiers rode furiously down to the station from all quarters, shooting and cursing. Somehow in the general confusion all the Indians escaped, every mother's son of them, and without even the smell of powder about him!

The station master at Egan gave Tom a mule to ride to the next stable, but insisted first that he should not go. "You're sure to meet some more of the savages," he said. "It's like stepping into the jaws of a tiger—and I wouldn't go! They're thick as hops east of here."

But Tom Dobson was in the saddle before the last words were out of Wilson's mouth. He had promised to carry the mail to Deep Creek, and the only thing that would prevent him from getting there was the arrow from an Indian's bow or a bullet from an Indian gun.

At Shell Creek he secured a change of horse. He got a morsel of news also, which was that Indians were in the neighborhood of the cedars on their way to Deep Creek. It was dusk when he left Shell Creek. For the pony express, like the iron horse, traveled night as well as day.

He expected a fresh pony at Antelope, but he got nothing. The station here, like the one at Butte, had been burned down and the horses stolen. So he rode on. Nor was it any better at Twelve-mile Station. There, also, were the evidences of the red man's presence, only fresher than at Antelope. What had become of the station master, Dobson had no time to

inquire. It was dark as pitch, and time pressed.

The mule and its rider fairly flew into the cedars. Here was where the Indians were supposed to be. Here is where, in fact, they *were*. One, two, three arrows whizzed by his head. One other shot through his hat, and a fifth lodged in the upper part of the mule's neck. That was as he entered the cedars. He spurred the animal on. He knew he was pursued. The clatter of horses' feet over the harder places of the road, he distinctly heard.

What should he do? He collected his thoughts as he went. The mule was tired. He should have had a fresh animal, but he had not. Doubtless the Indians' horses were fresh. For most probably the red-men had been lying in wait. It would be only a matter of time, therefore, till he was overtaken. And then—he must do something—but what?

Now, Deep Creek was exactly what its name implies—a place imbedded in a canyon. It was another death-trap. Besides, there was a high rocky cliff which you had to go round before you entered the station from the west. Tom knew that he could barely reach this point before the Indians caught up with him. And then there would be half a mile more—which he might never go over.

But there was, he knew, a footpath running from the road and over the cliff and thence down into the station. If he could only reach that. But he hadn't gone far when his alert mind hit upon a plan that stood him in greater necessity. For a bird in the hand is worth a million in the bush. Wheeling his mule half round, he shot into the bushes lining the road side. If his pursuers were not scattered out too much, he would escape thus. They kept pretty well to the road. So he had the satisfaction of hearing them noisily pass him.

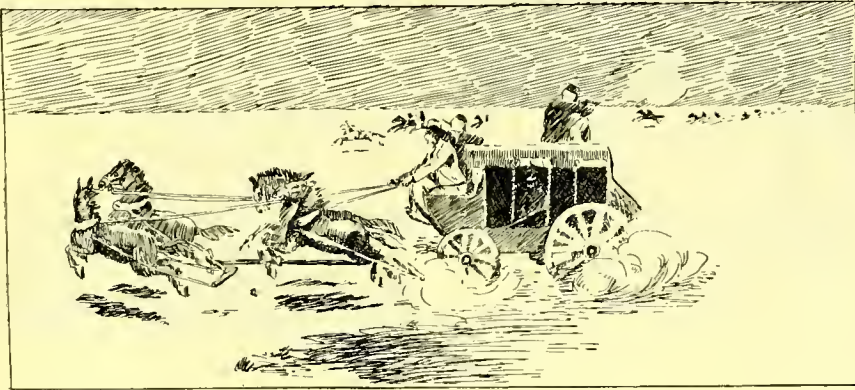
Then he became pursuer. But he took the path above the cliff. The Indians, he thought, might return when

they found he had not entered the station. He did not need to hurry now. It was best not to. So he allowed his mule to get its wind.

As he reached the summit and was about to descend into Deep Creek, he heard a single shot, followed, a half minute latter, by several more. The explanation was that a few soldiers were at the place to guard it. Darkness alone saved the station, for if it had been daylight the Indians, seeing how few soldiers there were, would have returned the attack and overcome the

small force by superior numbers. As it was they flew past the station and into the hills, a few random shots from the half-awakened soldiers following them. That was what Dobson learned when he reached the place.

The young pony rider went to bed. But he had not been asleep more than ten minutes when he heard the "hip-laah" of the pony express from the east. And so, just as it was getting daylight, he mounted a fresh pony and returned to Ruby Valley the way he had come.



SUCCESS.

The definition of success enunciated by Mrs. A. J. Stanley of Lincoln, Kansas, is well worth the \$250 paid for it by a Boston publisher. It runs thus, and is a good thing to paste up somewhere in sight:

"He has achieved success who has lived well, laughed often and loved much, who has gained the respect of intelligent men and the love of little children;

"Who has filled his niche and accomplished his task;

"Who has left the world better than he found it, whether by an improved poppy, a perfect poem or a rescued soul;

"Who has never lacked appreciation of earth's beauty or failed to express it;

"Who has always looked for the best in others and given the best he had;

"Whose life was an inspiration, whose memory a benediction."

Missionary Work in Zion City.

By La Priel Gardner and Mabel Southwick.

Of the many ways in which the missionaries reach the hearts of the people, one of the best is through the Sunday Schools. The simple, yet beau-



EDUCATIONAL BUILDING.

tiful teachings of the gospel fascinate the minds of the little visiting friends, and the child's interest breaks down the prejudice of the parents. Our Sunday Schools held out in the open field work have been very successful as we have reached many people through them.

The work in Zion City is a joy and



LACE FACTORY.

satisfaction to us. The people have come from all parts of the world for religious worship in a city free from the evils of the world. Under the leadership of Dr. Dowie there was but the one faith exclusively and those who did not believe him to be the prophet of the restoration were driven out of the city in disgrace.

Since his death there have sprung up many faiths and creeds. The religious war that is being carried on

now is to bring all under Mr. Voliva, the successor to Dr. Dowie. Those opposed to this apparent bondage are known as the "Independents." The feeling is bitter and the excitement high. The recent election, though favorable to Voliva has only postponed the strife. But the people are fast opening up their minds and preparing the route to the heart so that the word of God can fall in peace and blessings on their souls.

We spend the morning tracting



TABERNACLE.

from door to door among the people, presenting the Gospel. In the afternoons and evenings we revisit, and, being fishers of men, we, like them, sort out the honest in heart after the net has been drawn in.

How our little readers would enjoy meeting the boys and girls of



ZION HOME.

Zion City! It is an impressive sight to see them, in their religious observances. If one of their number has an accident on the playground, they

kneel down and pray for the pain to be eased. Also at 9 a. m. and 9 p. m. they have a prayer bell which reminds them of their duty.

Instead of friends greeting each other with a cheery "good-morning," we hear the solemn salutation of "Peace to thee."

Being the first "Mormon" lady missionaries in their city, we were the subjects of their curiosity; but what a change now! After eight months of hard work among them we have been able to see that good trees can bring forth good fruit when properly trimmed and watered. Many are rejoicing in the gospel message which brings them from darkness to light.

May the Lord bless every one of the little readers of the JUVENILE INSTRUCTOR, that a testimony of the Gospel may burn within them and that they may have the desire and privilege of spreading its truths among the many good and honest people of the world who are listening eagerly for the voice of the Shepherd to call them to the fold of Christ.



TRACTING IN ZION CITY.

TO OUR MISSIONARY BOY.

By Benjamin Waddlestock.

We smother now our childish fears
And trust you to our Father's hands;
With smiles we strive to hide our tears,
While you depart to distant lands.

Go, brother, go in power and might
Nor fear to make your message heard.
Go! Let your voice across the night
Like brazen trumpet sound the word.

Be fearless in the faith of Him
You serve; He cannot let you fall;
And though the path before looks dim,
His mighty arm is guiding all.

Souls numberless, awaiting you,
Must hear His word and see His light.
He will sustain; His love is true.
Go, brother, go in power and might.

Piney Ridge Cottage.

The Love Story of a "Mormon" Country Girl.

By Nephi Anderson.

IX.

The air is usually cool and crisp until ten o'clock in that high altitude, especially in the fall of the year. Julia's coat was well buttoned as she galloped against the breeze up the road to meet Chester Lawrence. He was already waiting for her, astride another horse, with a pack at his back.

"Good morning," he gave greeting; "you are on time. I was thinking it was perhaps a little early to have you come out."

"Oh, no, I'm used to getting up early."

They fell into the road side by side, and Chester could not help noticing the riding cap on her shapely head, the snug-fitting coat, the gray skirt and thick soled shoes. She sat gracefully on her horse as they galloped slowly along, Chester's light pack allowing him to do this.

The young man was happy that morning, as he seemed to live in the fullness of life: the grandeur of the mountains, the bracing air, the feeling of freedom, and then the close companionship of this girl who had already touched his heart. Perhaps it was this latter fact that had transmuted the wilderness of mountain and plain to a region of enchantment.

But what about the girl herself? Was she not very foolish to thus accompany a comparative stranger for a day in the mountains? Yes, she certainly was taking risks; but in this instance, thanks be to the Lord, there was no danger. Chester Lawrence, though worldly in many ways, was yet a pure man. As a fifteen year old boy he had discovered the mystery regarding his lack of a father, and the years following that discovery he had thought much of what it meant. Who-

ever, wherever his father was, he had begun to hate him, and all such as he. As he grew to understanding he resolved to himself that never would he be guilty of the sin of his father. It had not been altogether easy for him, for he had been thrown into many kinds of society; but he strengthened himself in many ways. He avoided the company of immoral boys; he would not listen to "smutty" stories; he trained himself to think pure thoughts; he chose his books carefully; and never attended the cheap, low-class shows of which the cities were full. All this may appear somewhat far-fetched for a modern boy in modern America, but it is true, nevertheless. Chester made this thing his hobby. It became the ruling thought of his life, until now at a man's age the habit of chastity had become fixed. He now realized more fully what he had won. He had retained his manhood. He was not a craven slave to passion. He was free in very deed, free in spirit and in body, and he glorified in his liberty and his strength. He could look any pure man or woman unflinchingly in the eye. What a glorious privilege and freedom was his!

And Julia, pure as the angels—and naturally so. Her purity was simply the retaining of a childhood heritage. She had had no need of strenuous effort to retain that priceless boon. Purity had grown with her growth; it was a part of her being. Though innocent, she was not altogether ignorant. She had learned much from the girl's classes in the Mutual Improvement Association and in her reading she had learned that there was a sin of unchastity, terrible in its effects; but it had appealed to her as something afar off from her—something

pertaining to the big world beyond the mountains and not to her simple life at Piney Ridge Cottage.

So there was no danger to those two as they rode up the mountain path that morning. Each protected by the armor of virtuous thoughts and pure deeds, these two could safely go anywhere together.

"Isn't this a glorious morning?" asked Julia. "I think there's nothing quite so lovely as a beautiful autumn day."

"Especially up here in the mountains," added he.

"I have often wondered whether the sea is as beautiful as the mountains. Have you ever been on the sea?"

"I have been near the sea a number of times, but never taken an extended trip on it."

"I understand it's awful to be seasick. I have heard the missionaries that have been to Europe tell of it."

The mention of missionaries seemed to provide a good opening for talking along the line he had wanted, but it was difficult to keep up a connected conversation from the backs of galloping horses; but presently they came to the steeper hills, so the horses were reined in to a walk.

"Yesterday," said he, "you remember we were speaking of religion, and I wanted you to tell me about yours. Why not do that now."

"Oh, Mr. Lawrence," she exclaimed in alarm, "I can't; I don't know how—you will have to read about it from books."

"Books are dead things; you are alive—your life is a living religion. All you need to do is just to talk—tell your thoughts and feelings and hopes, and *that* will be your religion—that will be 'Mormonism.'"

She looked at the rider by her side, not quite understanding him. "What shall I talk about?" she asked. "How shall I begin? Father has said that he was going to have me called on a mission to preach the gospel. I guess it's already here," she said merrily.

"Yes; your mission has commenced.

and I'm your first congregation. But does your church send ladies on missions?"

"Sometimes. I'd like to go."

"Perhaps you will. Practice on me; but seriously—perhaps I can help you by asking you some questions."

"I wish you would."

"Well, what is 'Mormonism'—but that's a poor beginning. The question's too big."

"Wait—I believe I can answer it." She thought for a moment, then she said, "'Mormonism,' or in other words, the Gospel of Jesus Christ, is life—my life, your life, everybody's life—everything from the time long before we came to this earth until we get to heaven—that is, the celestial kingdom."

"Well, I must say your answer is about as broad as my question. But you said, 'before we came to this earth'; what does that mean?"

"Why, this life isn't the beginning. We lived in a spirit world before we were born."

"And before that?"

"Before what?"

"Before that spirit world? Where was the beginning?"

"Oh, there's never been any beginning. Of course, there are beginnings of certain events and conditions, but that's not any real beginning any more than there can be an end. There can't be any such things, just as there can't be any beginning to time or space—but these things are too deep for me. I always get lost when I try to think about them. You'll have to read Joseph Smith and Orson Pratt on those subjects."

He was about to ask about Orson Pratt, but did not wish to lead away from the subject in hand.

"You know," she continued, "we lived with our Heavenly Father and mother in that spirit world. Then this earth was made for us, and we were sent here to get bodies, and to become perfect like unto our heavenly parents. We, that is, our spiritual selves, must have bodies in which to

dwelt. This earth is like a school, where we learn things that we could not learn in the spirit world. Here we must obey the gospel and then live good lives, so that we may be saved."

"What is the gospel?"

"Don't you know? Well, the first principle is faith, then repentance, then we must be baptized and be confirmed members of the Church."

"What is being saved?"

This seemed too much for the fair preacher. She knitted her brows and looked wise for a time." Now I remember what father said it is: 'To be saved is to conquer all our enemies.'"

It was the young man's turn to knit the brow. "I don't quite understand," he said.

"I don't either; but it's something like this: A quick temper is an enemy. If a person can control a quick temper, he is saved from many unpleasant things. I remember father using that illustration to me—I needed it. Tobacco and whisky are enemies to men. When men overcome these enemies, they are saved from the evil they bring. And so on to everything."

"I see," said he; "yes, that's true. I can carry the principle out further. Every sin is an enemy. When we overcome every sin—when sin has no more power over us,—then we are saved."

"That's right."

"I see further that this sort of reasoning will not allow of ignorance. One must learn the laws of nature and of God, so as to be fortified against breaking them. Is not that true?"

"Yes; Joseph Smith taught that a man is saved no faster than he gets knowledge."

"And this makes salvation a continuous process and not something that can come to one instantaneously. 'It's certainly more reasonable. Now, what do you understand by heaven?"

"Well, when every sin, every enemy has been conquered, then we are in heaven, aren't we?"

"I suppose so, but—"

"Sickness, and sorrow, and death are caused by sin. When these are no more, then we are in heaven."

"Can that be reached here—on this earth, in this life?"

"Not altogether. We must all die, but we are promised a resurrection; and this earth also will become pure and holy as our bodies will be. Then heaven will also be a place as well as a condition."

They had now reached the steep climb up to the divide. His trail led in another direction; but he was not willing that they should separate yet. What were gold mines found in rocks to this one in the soul of a sweet girl!

"Wouldn't you like to see my mine?" he asked. "It isn't far away and you have plenty of time."

"Can I get across the hill back to my trail?"

"Yes; from that ridge yonder you can see Piney Ridge Cottage, and the road is plainly marked."

"Sure?"

"Yes; I have been there many times and looked down on you."

"I'd like to see a gold mine," she said as she pulled her horse into his trail. "Go ahead. I'll follow."

The discussion on theology had to be abandoned. The climb was steep, and the latter part of the way they dismounted and walked.

"You'll not see a mine," he explained; "only a prospector's hole. After a while, perhaps, I can show you a mine."

Up they climbed, pausing to rest now and then. The waters of Rock Creek became a faint murmur below them. They walked carefully around jagged rocks, and picked their way over beds of broken stone. At last they came to a little flat on which was a small tent.

"Here we are," shouted Chester.

"Welcome to Old Thunder mining camp."

The miner fastened his horse, and then relieved Julia of hers. He brought

from the tent a box which he placed for her. "Here, sit and rest while I get a lunch for us."

She remonstrated, but he said it was noon and eating time. The dinner would be simple, not having the cream and milk of Piney Ridge Cottage to draw from. He busied himself in and around the tent, and soon the lunch was ready, spread on another box near the tent. "I won't offer you canned milk," he said, "and I know you do not drink coffee, but here's water which your famous spring down home cannot beat."

"Where's the mine?" she asked as she took a sandwich.

"Just around that ledge. We'll see it after dinner. These peaches are good," he said as he dished some from a can. "I know, or I wouldn't offer you them."

"They are just lovely," she agreed.

They were high up on Old Thunder's side, much higher than Julia had ever been. They could see over a low range of mountains into another valley and then across that to another range. Rock Creek village lay below them, the water from the stream making a long line of green into the distant plain. The autumn haze filled the distance. The morning breeze had ceased. Silence and solitude enveloped the man and the woman on the mountain.

He lay half-reclining on the ground on the opposite side of the cracker-box table. After he was through eating, he wanted to smoke, but he would not do it in her presence. "It's easy to be good with you," he said to himself; and would have liked to say it to her.

"You live in Chicago, don't you?" asked she.

"Yes, when I am at home."

"That's a big city, I understand."

"Yes; big, and black, and noisy. I want to tell you what came to my mind just now."

"All right," she suggested after he had gazed out into space for a time.

"I was just thinking that out here

on the mountain is the ideal place to commune with God, whether that God is the life of the world and lives in all nature, or whether, as some hold, the inner man himself is the Supreme Being. Here one gets away from all distracting influences, and there is a feeling of calm and rest. Right in the thick of Chicago's bustle and roar and dirt there is a Catholic church. Its door is always open, as are all Catholic churches, and any one may go in at any time to rest and pray. You know, sometimes I have slipped in there, not to pray, but just to rest. The light comes dim and mellow through the stained-glass windows. There is a hush and a quiet thought takes one away from the world. I am reminded of that far-off church now, here in the quietness of this mountain."

"I thought you said you are not religious."

"I am not, not in the way I have been taught religion; perhaps I could be here in the mountains, with—with you people."

"Come to Sunday School, or go down to Rock Creek, that being nearer—but I am forgetting myself. I must be going."

He fetched her horse, and then they went around the ledge to look at the mine. It was, as he had said, just a big hole, in the side of the mountain. He picked up some pieces of ore-bearing rock, and tried to find gold traces with his microscope, for her to see; but not an indication could he find."

"I have found some traces," he explained, "but I shall have to go deeper to determine if there's anything worth while."

Then he accompanied her across a small ravine and up to the ridge from which he pointed out the trail leading down into Dry Hollow. It was not steep so she could ride, and he helped her into the saddle.

"Good-by," she said as she reached out her hand. "Thank you for your company."

"The pleasure has all been mine," he replied. "When may I see you again?"

"Oh; I don't know when I shall go to Rock Creek again; but you may come to our meeting."

"And to Piney Ridge Cottage?"

"I—I don't know; but I'll ask father."

"No; don't do that. I'll come to Sunday School—Good-by. I wish I could see more of you. I wish I could be more in your company—you help me so."

"Help you?"

"Yes; you help me against my enemy; and I believe now that I must

have some help to be saved. I'll tell you some time about that—I'll tell you now that it's easy to be good where you are."

"Why, Mr. Lawrence—I—"

"No; you don't understand; but never mind; it's true nevertheless. Now you'll have to go; but you'll help me, won't you?"

"Why, certainly. I'm your sister, don't forget." Her horse was already picking his way carefully down the hill. Chester stood and watched her, tempted to say more; but he only said before she got out of hearing:

"I'll not forget."

(TO BE CONTINUED.)

The Arab and His Religion.

By J. M. Tanner.

VI.

Mohammed was wont to say that "prayer is the pillar of religion," "the key of Paradise." That which is first to impress the stranger in the land of the Mohammedan is the universal and punctilious attention to prayer. Whether the Moslem is working in the field, upon the street, on board a ship, or in a shop he drops upon his knees, bends his forehead over to the earth and utters the first chapter of the Koran, the chapter of prayer. It is quite natural that in the speculations of an inquiring mind the question of sincerity and heart-felt devotion should arise.

It may be of interest to the reader to compare the prayer submitted by Mohammed with a prayer which the Master offered to His disciples as an example:

"In the name of the most merciful God.

"Praise be to God, the Lord of all creatures, the most merciful, the King of the day of judgment. Thee do we worship, and of thee do we beg assistance. Direct us in the right way, in the way of those to whom thou hast

been most gracious; not of those against whom thou art incensed, nor of those who go astray."

There will be noticed in this supplication, sentiment of the deepest reverence and, especially an appeal to the mercy of heaven. There is something peculiar in the Arab mind and in the teachings of the Koran about the belief in God's mercy. I have sat by the side of an Arab in the evening after the burning heat of a hot summer's day and enjoyed the refreshing coolness of the night. I have heard the Arab in conversation and have listened to those peculiar wonderments which occupy his mind whenever he reflects. No matter what may have been the circumstances of the day preceding, no matter what disappointments may have overtaken him, he almost involuntarily concludes that "after all God is merciful."

Five times each day the Mohammedan prostrates himself in prayer. First, just after dawn; second, immediately after high-noon; third, two hours before sunset; fourth, sunset; fifth, two hours after sunset. In the early morning call the priest ascends

a minaret, one of these slender columns of stone so common in oriental lands and calls the faithful to prayer. In some places the call is made at every period of prayer during the day. Sometimes it is made but twice a day. I have often thought, especially in the city of Constantinople, that the Mohammedan had a real grievance against those Christians who persist in ringing their bells at the very moment the Muezzin is calling from the top of the minaret the faithful to prayer. The bells wholly drown his voice and the bells are often kept ringing so long that the priest has no opportunity to make his call to the faithful. What does this man say who chants in a monotone the reminder that all faithful followers of Mohammed should bow in prayer. It is generally in Arabic and runs as follows: "God is most great. God is most great. God is most great. I testify that there is no God but God. I testify there is no God but God. I testify that Mohammed is an Apostle of God. Come to prayer. Come to prayer. Come to prosperity. Come to prosperity. God is most great. God is most great. There is no God but God."

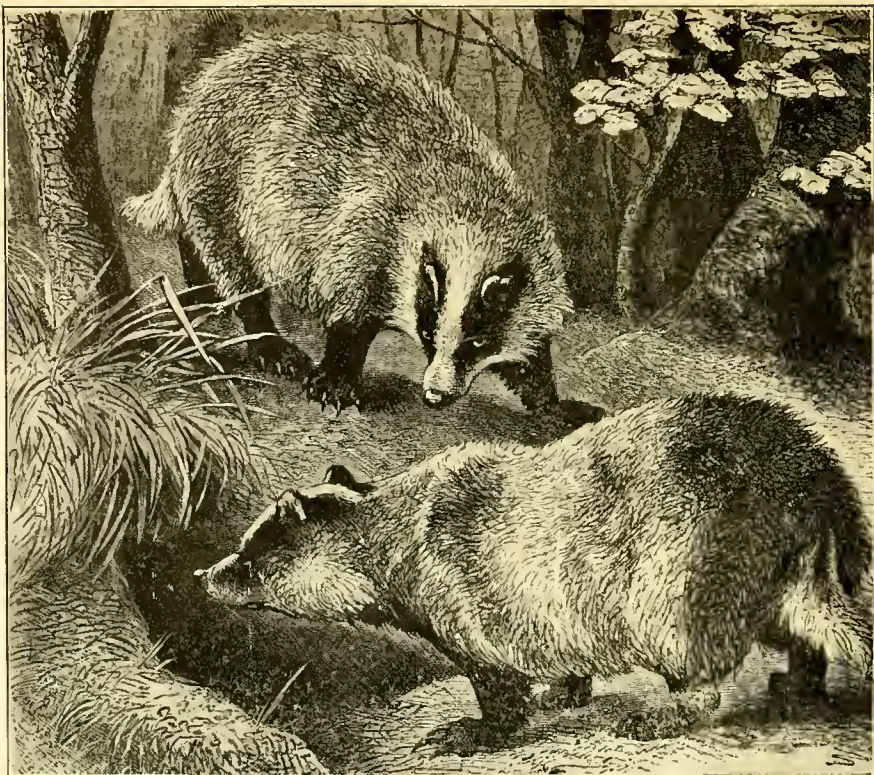
Another peculiarity about the Mohammedan prayer is the manner in which the faithful always turn their faces to the city of Mecca. I have often noticed on board a ship the Mohammedans approach the captain or some intelligent appearing passenger and ask which direction Mecca was in. Sometimes well-to-do Mohammedans carry with them a little pocket compass that they may be directed in their prayers. According to their belief a prayer that is not thus properly rendered with the head turned to Mecca is of no avail; and when they discover

their mistake, if they have made one, they drop down and repeat their prayer all over.

The question is sometimes asked: "What is the effect of a Mohammedan's prayer upon the moral quality of his life. I know there are writers who treat this peculiarity of Moslem worship as a habit rather than as a devotion. They contend that the effect of prayer upon his mind is quite different from the effect that prayer has upon the mind of a Christian. I could never adopt that view as in any sense satisfactory. I am led to believe from my observation and conversation with Arabs, Turks, and other Mohammedans that prayer is a most potent feature in a Mohammedan's worship. I am well aware that marauding, robbing Arabs of the desert after committing acts of violence, after stealing, plundering, robbing, will prostrate themselves in prayer. Such a practice, however, is not wholly foreign to the practice of some Christians.

In my boyhood I knew an old painter who was a notorious trunk thief. He was most skillful in handling all kinds of locks. It was always his practice before looting a trunk of its contents to drop on his knees in prayer. One thing is certain that the Mohammedan is much more given to prayer than the Christian. In business he is more honest and is wonderfully generous in the matter of hospitality. He drinks no intoxicating liquors and leads as a rule a more virtuous life than is found generally in the Christian world. I believe, too, that much of the success in the spread of Islam is due to its example and teachings with respect to prayer. Of that I shall speak in another chapter.

If you would increase your happiness and prolong your life,
forget your neighbor's faults.



The Badger.

(*Taxidea Taxus*)

By *Claude T. Barnes.*

M. S. P. R.; M. B. S. W.; M. A. O. U.

It seems to be accepted, generally, that the right of an animal to live should be determined entirely by its service or disservice to man; yet, strange to say, some people would kill all hawks because they have observed the depredations of the Sharp-shinned; they would destroy all snakes because they fear the Rattler; and they would shoot all fur-bearing wild creatures because the ones they have noticed—the mountain lion, the wildcat and the weasel—are notoriously bloodthirsty and harmful. Such sweeping judgments frequently mislead the uninformed into an inexcusable destruction of some of the most useful of our

forest friends. Unfortunately the Badger* is just such a victim.

The genus *Taxidea*, to which the Badger belongs, comprises large animals of the weasel family, having thick, heavy bodies, short tails, short legs, powerful front feet with long claws, and short ears.

An ordinary Badger is 28 inches long, the females weighing from 10 to 16 pounds, and the males from 14 to 23. In general the color is a

*Other names: French Canadian, "le Blaireau d'Amerique;" "le Brairo;" Cree, "Mit-ten-usk'"; Yankton Sioux, "Ho-cang;" Ogallala Sioux, "Ho-ka" (shaggy or bristly).

silvery gray above, each hair being, however, yellowish white at the base. The neck, crown and muzzle above are brown; but the cheeks, chin and a stripe from the nose over the head to the shoulders, are white. The under parts are yellowish-white and the tail yellowish brown; but a bar on each cheek, the backs of the ears and the feet are dull black.

The Badger (*Taxus*) ranges throughout the dry, untimbered regions of the intermountain states, the favorite habitat being a dry, rolling flat of light gravelly soil where numerous ground squirrels make their home. One never sees a badger in swampy grounds, or clay, level lands. Every badger probably spends its whole life on a piece of ground not over two miles square, and one may work all summer in a twenty-acre field, digging a fresh hole each time it sleeps.

Trapping, poison and the destruction of ground squirrels have all served to deplete the numbers of badgers just as ploughing has discouraged them; nevertheless, I should say that there is one badger to every square mile of fertile, gravelly ground in Utah.

Little is known of the home life of the badger. The male very likely stays all summer to protect the young, hence it is thought that the species is monogamous. In August one may see two, but never three adult badgers guarding the den door. Russel Brown of Sunnyside, Washington, relates that two full-grown badgers attacked his dog and he was compelled to kill them with a pitchfork. They were male and female. Several observers have seen a pair of badgers trotting along a trail together, more ready to fight than to turn aside. Pairing takes place in the autumn before hibernation; but the period of gestation is unknown. Each badger in summer probably makes a new burrow every 24 hours; hence, there being little to distinguish the new from the old, few

have spaded persistently enough to unearth the real home. It is known, however, that in the spring the female prepares a nest of grass in a dry hole two or three feet below the surface, in which from two to five, though usually three young are born late in May.

As no one mentions having seen a badger walking with her young it is thought that the little ones remain in the den until big enough to dig for themselves, or until a year old.

Anatomically a badger is made to dig, not to run; hence a man can easily overtake one. Capture is difficult even then, for if given loose dirt and a fair start a badger can actually dig a new hole and bury himself in it before one can come upon him. On rare occasions a badger will climb a tree, but never to escape.

Being a winter sleeper he does not appear until the snow has gone; and then all summer long he basks over his burrow at sunrise. Rarely does he venture far from home and if discovered in such a predicament he shuffles about with undisguised bewilderment in search of a retreat.

If actually cornered, a badger may snarl and advance as if attacking, but in reality he is only making a last desperate effort to reach the burrow.

A badger spends most of its life underground, digging, feeding, sleeping and multiplying not unlike a mole. There it is safe, for no one can dig fast enough to capture it; and unless water is poured in suddenly by the barrel it will plug the burrow and avoid even drowning. If captured by the tail he will brace himself against the sides of the hole and resist any amount of pulling.

Protected by a loosely-fitting hide, a badger may withstand the grip of a bulldog without choking or ceasing to fight. Its jaws are so strong that they leave a gash at every bite, and in fact the little animal never surrenders even when it can scarcely gasp. It can whip any dog twice its size and sometimes keep off as many as four of the "yellow" variety.

A badger forms queer friendships at times. A fox or a coyote may be a companion in the hunt, the sly prowler probably getting his reward in scampering squirrels. Likewise badgers are followed by hawks, which pick up the remains of a meal.

It is said that a seven-year old boy once lost his way and took refuge from the rain in a badger den. When the animal returned it scratched him on the face, but afterwards made

friends and brought the lad food every day for two weeks. The boy cried on being compelled to leave his friend. On the contrary, however, a big badger entered a back porch and nearly killed a little child in Big Cottonwood last year. It held the little one by the throat until shot dead.

On the whole, though, the badger is worthy of protection as a useful dweller of the wilds.

Pansy-Farming.

Start the seed-bed about the third week of July. Select a sunny piece of land,—the idea that pansies should be planted in the shade is erroneous,—plow it deeply, and fertilize with horse manure or phosphate. Make sure that the bed is well drained. Buy seed which costs between two dollars and a half and four dollars an ounce; one ounce is enough to start with. After the ground has been rolled, raked, and soaked with water, sprinkle in the seeds. Sift on enough fine earth barely to cover them. For the two weeks until they germinate keep them covered lightly with hay. Unless the soil is heavy, water frequently.

About the last of September set the plants into regular rows about five inches apart. Before severe frosts cover them lightly with corn-stalks, coarse straw, or pine boughs. The snow must be held off without interfering with the circulation of air. The object is, of course, to prevent too frequent freezing and thawing.

In the spring uncover the plants about the first of April. The last light frosts need not be feared. By the first of May some of the pansies will be ready for market; all will be by the last of the month. With good fortune an ounce of seed will produce

five thousand plants. Dig up the plants with a trowel or pansy-fork, a three- or four-pronged tool which may be purchased at any seed store. Place eight of the plants in a two-quart wooden basket. See that the roots are covered with earth. The baskets may be bought at woodenware or seed stores for from ten dollars to fifteen dollars a thousand.

Fifteen cents is the ordinary retail price for a basket of eight pansy plants, and one dollar and twenty-five cents the wholesale rate by the dozen baskets. Of course the market varies widely in different localities, but those figures may be taken as the average. When the pansy-grower has obtained a reputation for selected stock, he may ask higher prices.

Save some of the best plants for seed. While the pods are green they bend back from the stem, but as they ripen they rise, until at the time they are ready to be picked they form a straight line with the stem. Pick stem and seeds together and place in a paper bag. As the pods dry, they burst; by planting-time the seeds will be separate.

Late in July start over again for next year.

Two Heart Poems.

By Grace Ingles Frost.

THE SECRET.

The sky has grown sombre and sullen and grey,
The fields are all barren and sear,
But somewhere bright flowers are blooming today,
Somewhere there echoes a bird's joyous lay,
Somewhere deep down in my heart.

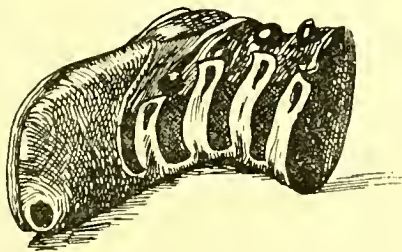
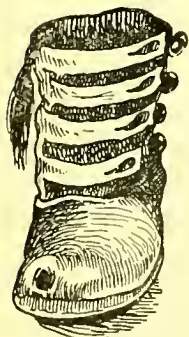
Sweeter the melody grows and more strong,
Vibrant my being with magic of song,
For two dimpled arms encircle my neck,
Lips close to mine lip—"Me 'oves 'oo a peck,"
The sun glows to gold in my heart.



TWO LITTLE SANDALS.

Two little sandals buckled close together,
Two little sandals that in all kinds of weather,
Pattered here and pattered there,
through the home nest everywhere.

Two little sandals with impress of the feet
Swift in their search of mischief, but oh,
so wondrous sweet!
Making music ev'rywhere as they go
patt'ring here and there.



Two little sandals worn
through in each small toe,
A tiny place just large
enough for piggies wee
to show,
Two little sandals quiet
now, at rest,
Two little sandals a baby's
feet have blessed.

EDITORIAL THOUGHTS

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SALT LAKE CITY, - JULY, 1911

Jonah and the Bible.

Some recent discussions directed to the Church, in view of its position upon fundamental doctrines, have dealt with the story of Jonah as given in the Bible. References made to this book are in some instances couched in ridicule. Students of science are asking if a belief in Jonah and the Whale is really essential to their faith, in a general way, in the Bible, or to their faith in Mormonism.

In pointing out what may be accepted in the Bible, and what ought to be regarded as without the pale of facts, many of our young writers assume the Book of Jonah to be merely a piece of fiction or, at best, an allegory which it is the duty of men of science to discredit from the standpoint of actual occurrences. Certainly the

lessons taught in that book are among the most beautiful found in Holy Writ, but we are asked to look upon it as a mere allegory, to discredit it as unworthy the belief of intelligent men from the standpoint of the actual occurrences of the things described therein.

Let us grant for argument's sake that the Book of Jonah is merely an allegory. That does not satisfy the objectors to the story of Jonah. They go farther, and by implication, at least, want us to believe that the events therein described are beyond the range of possibility. And why? Because to their minds a great fish which they assume to call a whale could not swallow Jonah, and in the second place because Jonah could not live "in the belly of a whale for three days and three nights."

What then is the position of such objectors. It is simply this: They put limitations upon God's creating and directing powers simply because the story does not appeal to their understanding or to their acceptance as a matter of religious belief. When once we deny the possibilities of those events narrated in the Book of Jonah and put thereby limitations upon the powers and purposes of Divinity, we strike a blow at everything to us miraculous found within the covers of the Bible. Just such methods of treating questions of God's creative and marvelous powers have led men of the Christian world to deny the literal events of Christ's resurrection.

It would seem to follow, as a matter of course, that any one who regards the account given of Jonah as only fiction, or an allegory, or a myth, must also regard the words of the Savior and His Apostles as simply allegorical and fictitious, and would discard the New Testament facts and

teachings as he would the Book of Jonah.

For instance: Did the Christ give credence to the history of Jonah, and confirm it as a reality, or did He regard it as a myth, as also His own destiny with reference to His death and burial, when He said to the Scribes and Pharisees, "an evil and an adulterous generation seeketh after a sign, and there shall no sign be given to it, but the sign of Jonas. For as Jonas was three days and three nights in the whale's belly, so shall the son of man be three days and three nights in the heart of the earth." (Matt. 12:39, 40.)

Can it be possible that the Son of God would lend credence to this circumstance in history if it was but a myth? or is it reasonable to suppose that He was ignorant of the fact and yet lent the weight of His own endorsement and acceptance of the story?

How easily men may err not knowing the Scripture, nor understanding the power of God!

The story of Jonah is not more marvelous or incredible from a purely rational standpoint than many miracles of Christ, and the resurrection itself. Better let the Book of Jonah stand as it is and treat it according to the spiritual interpretation which men use in dealing with God's purposes and powers, than to put limitations upon those powers or purposes of creation, about which we know so little. The reverend mind and the devout heart will find no difficulty in reading

the divine lessons of faith, obedience, duty, and charity which the book of Jonah teaches.

If religionists were half as ready to assert what God can and does do, as scientists are to assert what He did not and can not do, they might be open to censure.

The fact is that some of the greatest truths of our lives come to us through the testimony of the Spirit. There is too much of a disposition on the part of some scientific men to treat contemptuously such evidences. No man can obtain and enjoy the best in Holy Writ without those spiritual evidences that comes from a simple and child-like faith in the inspiration which gave us the Bible.—JOSEPH F. SMITH.

We desire to thank the Sunday School officers and teachers who have so loyally worked for the success of the JUVENILE INSTRUCTOR, during the past six months. The good results of this earnest work are already shown by an increase in our circulation of over sixty per cent. There is still a large number of teachers indifferent to the benefits to be derived from a systematic use of the helps furnished in our magazine, but the tremendous advance made through the loyal support of the larger part of our Sunday School workers calls forth our hearty appreciation. Brethren and Sisters, we thank you for your splendid work in putting the JUVENILE on the sure road to success.

The men whom I have seen succeed best in life have always been cheerful and hopeful men, who went about their business with a smile on their faces, and took the changes and chances of this mortal life like men, facing rough and smooth alike as it came.—Charles Kingsley.

SUNDAY SCHOOL WORK.

Superintendents' Department.

*General Suprintendency, Joseph F. Smith, David O. McKay and
Stephen L. Richards.*

SETTING APART SUNDAY SCHOOL WORKERS.

The matter of setting apart stake and local workers in the Sunday School has been left largely to the judgment and discretion of the presiding officers in each stake, with the result that the practice is varied throughout the Church. In some stakes officers and members of both stake and local boards are set apart, and in others, only the Stake Boards; and in not a few instances only the officers of the Stake Sunday School Board.

The General Board suggests that stake Sunday School officers and members be set apart under the direction of the Stake Presidency, whom the members called represent. This should be done at the time each member is called, so that he may have at the beginning of his work the strength and power that comes from a blessing under the hands of the Priesthood.

This suggestion applies also to the local officers of the Sunday School, who should be set apart under the hands of the Bishopric and members of Stake Board when present. The office of teacher in the local school being less permanent, the practice of setting teachers apart is not general; it is the exception. But there is no objection to doing so when the teacher desires it.

FIGURING AVERAGE ATTENDANCE.

The following questions and answers are self-explanatory:

1. "State fully the correct way of keeping the enrollment and figuring the average attendance. (At certain seasons of the year, we have quite a large attendance. Other seasons, a great many go away to work.)"

The Sunday School Class roll is made up at the beginning of the year. The enrollment at this time represents the total membership of the school. If this be 450, and the attendance during the four Sundays in a month be 65, 70, 75, and 80 per cent respectively, then the average attendance for the month is $72\frac{1}{2}$ per cent.

But the gist of the question is this: Should those who are legitimately excused for an extended period be counted as members of the school? Yes, unless the members have taken a temporary recommend to another ward, as students who attend school away from home should do. In no case drop a name from the enrollment of the school except in case of death, removal from the ward, or extended absence from the school, continued voluntarily or defiantly.

2. "How long should a person be absent from Sunday School before he is considered withdrawn?"

Answer: Six months.

SACRAMENT GEM FOR AUGUST.

While you eat and drink, 'tis fitness in your little hearts to pray;
For this token is a witness that you will the Lord obey;
Pray to Him and He will hear you, and His Spirit will be lent,
And good angels will be near you, while you take the Sacrament.

CONCERT RECITATION FOR JULY AND AUGUST.

[The concert recitation for July and August has been chosen with the special aim in view of impressing upon the minds of pupils the commandment of the Lord respecting the Sabbath day. During these months there is usually a great rush to the canyons and resorts, and in the midst of holiday pleasures the Sabbath is too often forgotten and the Lord's day desecrated. To assist in remedying this crying evil the fourth commandment is suggested.]

(Exodus, 20th chapter, 8th, 9th, 10th and 11th verses.)

Remember the Sabbath day, to keep it holy.

Six days shalt thou labor, and do all thy work:

But the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates:

For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day and hallowed it.

Choristers and Organists' Department.

Horace S. Ensign, Chairman; Geo. D. Pyper, Robert Lindsay McGhie.

Proper Methods in Singing.

To acquire a singing voice that will endure, and will be as good in old age as the speaking one, the first essential of all is to breathe from the diaphragm. This brings a proper support of the breath, precision, exactness and quality of tone. Proper breath support removes the strain, secures a steady tone, and prevents fatigue of the throat.

One-half hour should be devoted by the singer to study, and that more with the brain than with the voice. Of this fifteen minutes daily should be given to breathing exercises, which may be combined with physical culture, raising the arms and inhaling and exhaling slowly, thus getting the exercise without straining the voice.

The great point in this branch, as well as in tone production, is complete relaxation. The most common fault

is a tension or tightening of the voice as if it were strung with wire. The one way to correct this is by deep breathing.

The proper position in singing is to relax the throat and jaw, drop the jaw very low, and hold the mouth wide open, so that the tone has plenty of room. Half of the tone is frequently lost by not knowing where to place it—well forward in the face—that is, toward the lips.

The old Italian *bel canto*, of which one reads so much and hears so little in practice, combined with the French school for acquiring elegance of phrasing, is the only true vocal training, as no German, Polish, English or American method exists.

Combine the Italian exercises with words, and in the old Italian way of singing them, which is noble, round, and of the right sonority. The modern Italian school is too nasal, too im-

pertinent, as one may put it, in delivery. Vaccai's Italian exercises are useful in the beginning to get the voice out of the throat, and placing it forward in the face.

When deep breathing, concentration of the breath, proper position of the mouth and jaw, and bringing of the tone well forward are sufficiently established, a song may be taken up. The old Italian music, where there is little accompaniment and the voice does all, is the best to select from. Commit the song at home, without working the voice. Then, in the lesson, each separate tone should be taken with the word, so that the method of tone use may be applied with it.

Beginners should practice very little alone, the point of attack, use of the breath, and relaxation of the jaw being of such importance that they should be watched very closely by the teacher. The small points are difficult, and must be fully explained that the pupil may know what she is working for.

You must have a systematic way, and know what every tone and phrase calls for, and you must know all the effects. The singer must be able to draw a picture, and every word must be studied, that its most vivid meaning may be brought out. Whatever the words suggest the voice should suggest. The breath must come evenly, and the words lie on the tone without interrupting it. Finish everything phrase by phrase.

After the phrasing, declamation and style comes the emotional expression. Sing not only for the ear but for the heart as well. Do not rely on your temperament, but on your brain. The good singer does not bury her temperament, but with the temperament the mind must be used, for, while the mood or lack of inspiration of the moment may debar you from a full command of temperament, an intelligent knowledge of how a thing should be done, and the ability to do it properly, may always be relied upon. When the correct method is acquired

there are no tones to work with; they develop naturally.

Guard carefully against mannerisms; the singer should sing easily and freely, and make the entire expression with the voice, without puffing and pumping.

There is no stress placed upon diet. It remains with the pupil to live sanely, and eat what agrees with her—in other words, to treat the study of music with a great deal of common-sense.

As a rule the American vocal chords resist bad teaching; they must be made of a peculiar substance. Polish and French voices trained by a bad teacher break down in three months. Americans may follow such instruction for six years, then get correct instruction, and in three weeks their voices are up.—Selected.

To the Choir Member.

-If you have been invited to sing in the choir, consider the honor of the position. You are taking an active part in leading the service of song.

Be punctual at rehearsals. Much time is lost in going over things again for the benefit of late comers.

When arriving, do not always wait for the leader to greet you first. Show that you are as pleased to see him as he is to have you there.

Do not feel slighted if he seems pre-occupied. He has the responsibility of the musical service in his mind, and he is thinking chiefly of that.

When he calls for order before beginning, do your part in becoming attentive. It should not be as hard to get the attention of adults as of children.

Do not grumble at what he selects. Remember he has many to please; do your best with the new compositions taken up, and they won't seem tedious or "dry."

If you are capable of taking a solo, and he asks you, acquiesce cheerfully. If he does not ask you, don't feel badly used. Perhaps the other singer hasn't had a solo for some time.

Watch your part carefully, and follow the leader's baton. Although rests are not to be sung, neither are they to be ignored.

Don't wait for your neighbor to sing first. All must watch for a given beat if the start is going to be good.

Don't think only of the music. There are also words to be interpreted. Feel that you are telling something; if the

anthem be in the nature of a prayer, feel that you are making a prayer.

Do not think of other things when singing. It is fatal to sincerity of expression. Keep that for other times or for the intermission.

Do not try to outsing some one else. The loudest voices do not always possess the best carrying power. —Selected.

Parents' Department.

Henry H. Rolapp, Chairman; Howard R. Driggs, Nathan T. Porter.

WORK FOR JULY.

We present in this issue no new lessons for the reason that we feel that most classes will not need it. Report reaches us that the lessons already submitted on Child Growth—The Wayward Age—The Spiritual Development, etc., are so full of suggestions and interest that the various classes wish more time to consider them.

We suggest that if any class need more material it can easily find it in topics related to these subjects arising from local conditions. The problems of Excursions—Buggy Riding—Sunday Observance—Refreshment Intemperance—Summer Dancing—and many others still need our attention. Find out what things in your community are doing most to make wayward boys and girls, and go after these things.

The Burning Question.

The greatest of all causes of waywardness and sin—the saloon—will, we hope, be wiped off the map of Utah on June 27th. But even when the people have voted it an outlaw, there will still be work to do to eradicate the roots of the great cancer. Parents must keep awake and keep doing if they would keep their communities clean of this evil.

The saloon is doomed. We feel that. But it is going to make a long and a mean fight before it gives up. We need not expect to conquer it in a day, or a month, or a year. It may take ten years or more; but however long the struggle, the results are worth it. Parents' classes can kill the beast if they will. Strike the first death blow by voting "dry." This will at least put the tiger's eyes out; and a "blind tiger"—whatever may be said to alarm you—is not half so dangerous as one with both eyes open. Do your duty, parents, and keep doing it. The Lord will be on your side, if you keep on His.

NOTED MEN COMING.

We have another reason for suggesting no new work for this month. During this summer, Dr. Tyler, whose lectures on Child Growth have been used to open up the recent lessons, is to be in Utah; and it has been generously arranged by the management of the University of Utah Summer School Committee that Dr. Tyler give a series of ten lectures on this great subject. These lectures will be free to all. They will be of immense value to parents in particular. Full details as to the time and place and subjects of these lectures will be announced in the papers. Every parent who can hear any or all of these lectures should do so.

Another treat is also in store for us: Dr. Henry Curtiss, a national authority on Playgrounds, is also to be here. Through the efforts of the Library-gymnasium commission, it is planned that Dr. Curtiss give a series of lectures in various larger cities of the state. When he comes within reach of your community there should be special effort made by all members of the Parents' Class to hear him. If all the parents cannot attend, it may be arranged that representatives be sent, that the class may receive what these great men have to give.

Let the supervisors and others keep in touch with these matters, and inform their classes of the details as they learn them.

A FURTHER SUGGESTION.

In one of the lessons given last month it was suggested that the Parents' Class study the Sunday School statistics. We desire that the parents take this opportunity to hear from the other Sunday School teachers or workers. It would be well, we feel, to invite some one of these workers to discuss with you the Sunday School and the Wayward Age; what can be done to increase the attendance in the Intermediate Departments. Or take up this question: "Sunday School Dur-

ing the Summer Months." The idea is to bring parents into closer touch with the problem of the Sunday School, and into closer co-operation with the Sunday School workers.

SOME SUGGESTIVE QUESTIONS FOR PARENTS' CLASS WORKERS.

How many parents are in your ward? How many of these attend Parents' Class?

Are you satisfied?

Will some one please come forward and tell us how to keep young parents young? How to get them actively engaged in Parents' Class work?

How do you advertise the work of your Parents' Class? What has ever appeared in your local paper—if you have one—about your work? What other ways can you use, to let people know that you are moving?

Has your bishop or other officials ever called upon your Parents' Class to help "do things?"

If not, why not.

What one thing has your class achieved that you point to with pride?

What is the one thing you would suggest to get better results in Parents' Class work?

We should be glad to have these questions answered by any live worker.

Theological Department.

Geo. H. Wallace, Chairman; James E. Talmage, John M. Mills, Milton Bennion.

Jesus the Christ.

Lesson 22. "My Brother and I."

Our present subject may be called a lesson on forgiveness. Even among the best of friends misunderstandings may arise, and brother may trespass against brother. Our Lord gave specific instructions as to the method of adjusting such difficulties (Matt. 18: 15-17; compare Luke 17:3; see also James 5:20). Study carefully our

Lord's method in such cases. A misunderstanding is to be regarded at first as a personal matter between the parties. Observe the injunction: "Moreover, if thy brother shall trespass against thee, go and tell him his fault between thee and him alone; if he shall hear thee, thou hast gained thy brother." This is somewhat different from the order suggested by human inclination. We are apt to think that if our brother offend us,

he should be the first to make advances towards reconciliation. Jesus directed that the offended one should go to the offender and try to bring about an agreement. Think how many troubles and quarrels are mostly one-sided disputes between brother and brother. In how many cases of dispute is there a wholly blameless plaintiff and a solely guilty defendant? The injured one has been less responsible than the erring brother in the offense committed,—he can the better begin the work of reconciliation. If he is relatively innocent, he can the better afford to be generous, gracious, and merciful. He should let the offender know that forgiveness is his for the proper asking, his if he is prepared to receive it; but mark you, there is to be no maudlin injustice in this matter of mutual forgiveness. If the one who has given the offense will not listen to reason, then the injured one is to take with him witnesses and try again to effect a reconciliation. In such a case, witnesses may be necessary, for if the offender persist in his obstinacy, judicial action may have to be invoked and witnesses may have to be called. Then if the offender will not hear them, the offense is to be reported to the church for adjudication. If he still refuse to submit to reason and justice he is to be excommunicated, and this for a wise purpose lest the offended party and the Church be made to think lightly of sin. Explain with care the extreme judgment,—“If he neglect to hear the Church, let him be unto thee as a heathen man and a publican” (verse 17). This means that he is to be regarded as an outsider; he is not to be ostracized or persecuted, but is to be let alone as one whose ailment is contagious. Observe that in the verses immediately succeeding (17-20), the authority of the Church is reaffirmed, but unity is absolutely essential. The judges must agree.

Forgiveness, to be of effect, must be absolute, not limited by rule (verses

21, 22). Note Peter's significant question: “Lord, how often shall my brother sin against me and I forgive him; till seven times?” (verse 21). The Rabbinical rule of that day prescribed three times as the limit of forgiveness. Perhaps because he was impressed by the greater liberality of the new kingdom, and perhaps unconsciously hitting upon the next number invested with Pharisaical significance, Peter asked as to whether seven times would be sufficient. The astounding answer, “seventy times seven” implies no limit. It means simply that we should forgive as often as forgiveness is properly sought and asked. We are apt to forgive only individual and specific offenses, in short, we forgive sins, while God forgives sin. The apostles could scarcely understand forgiveness without limit, hence they exclaim, “Increase our faith” (Luke 17:3-5). Observe the conditions on which God forgives; study references in outline.

The lesson is illustrated in the parable of the unmerciful servant (Matt. 18:23-35). The servant was in arrears for debt. He was brought before his lord. Observe that he did not come voluntarily,—he was brought. Periodical reckonings in the affairs of life are inevitable. Some few debtors come of their own accord; others have to be summoned. The messengers who serve the summons may be adversity, sickness, threatened death; whatever, whoever, they are, they compel an inspection of the accounts.

The contrast between ten thousand talents and one hundred pence is significant. Never mind the amount actually specified. It is probable that ten thousand talents amounted to the equivalent of millions of dollars, while the hundred pence would be only about fifteen dollars. The lesson to be impressed is that the one had been forgiven for an enormous debt, and nevertheless, he seized upon his fellow who owed him a trifling sum and dealt with him cruelly.

Note that the unmerciful servant, though he had once been forgiven, was again brought to account, and the former forgiveness was revoked. It is so in the affairs of men,—can we say that the same thing is unjust in the affairs of God? The lesson to be learned is that mercy is for the merciful. Mercy is no trifle; on the contrary, it is one of the choice gifts of God, and as such it is to be received with thankfulness and used with sanctity.

Lesson 23. "At the Feast of Tabernacles."

We are here concerned with a very important incident in the life of our Savior. The Feast of Tabernacles was one of the principal festivals of the early Jewish people. It was an autumnal festival, one of the three great feasts; it was once called the feast of ingathering, meaning the harvest festival, and was celebrated during the second half of the month Tisri, which month corresponds in our calendar to the latter part of September and the early part of October. It was in general a feast of thanksgiving for the harvest of the year. According to Jewish law, the feast extended over seven days, but at the time of Christ's earthly ministry it was a Jewish custom to make the feast an eight-day celebration (see Lev. 23:34-36, 39-43; see also Numbers 29:12-38; Deut. 16:13-15; 31:10-13). For details of the elaborate ceremonies connected with the Feast of Tabernacles see Josephus *Antiquities* III. 10, etc., and any good Bible dictionary, preferably Smith's or Cassell's. The festival was called the Feast of Tabernacles with reference to the fact that the Jews were required to live in tents, booths, or bowers during this period. This was in commemoration of their journeyings in the wilderness, in the course of their travels from Egypt to Canaan. It was the custom to make small bowers of boughs into which individuals could retire singly for prayer and contemplation (see reference made in Lesson 20

to the suggestion of Peter, that tabernacles be made for Christ and His visitants on the occasion of the transfiguration). It is important to note that there were special ceremonies prescribed for the different days of the festival period. As recorded in John 7, the brethren of Jesus urged Him to leave Galilee and go up to Jerusalem and display His miraculous powers before the multitudes who would there be assembled on the occasion of the feast. These advisers urged that He could accomplish little by working in secret, but could establish a great name by showing His powers before the multitude. At this time He was not ready to depart, therefore He said: "Go ye up unto this feast; I go not up yet unto this feast for my time is not yet full come" (verse 8). Somewhat later, however, He departed and we read that He appeared in Jerusalem "about the midst of the feast" when He was seen in the temple. There was evidently a question as to whether He would appear or not; he was plainly a subject of much talk. Some regarded Him as a righteous man, others as an imposter. When He appeared in the temple and began to teach the people who gathered about Him there was much surprise and many diverse comments concerning Him. (See references given in outline). He proceeded to instruct the people and then asked a startling question,—*"Why go ye about to kill me?"* This was the revelation of a guilty secret, for the elders of the Jews had sought to kill Him, though they had been afraid to make public their intent. It was argued that He could not be a righteous man in that He had so far violated the Sabbath as to heal an afflicted one on that holy day. He replied that under the Mosaic law, for which His accusers were so insistent, it was customary to perform the ceremony of circumcision on the eighth day after birth, even though that day was the Sabbath; and that, therefore, He was justified in healing a man on

the holy day. It is evident that the charge of Sabbath breaking thus brought against Him was a mere subterfuge.

On the great day of the feast, which by some authorities is regarded as the seventh or last day of the prescribed period, and by others as the eighth or extra day, there was celebrated the ceremony of bringing water from the pool of Siloam and of pouring such out at the altar. Note His proclamation—"If any man thirst, let him come unto me and drink" (John 7:37; compare 6:35; 4:14). Evidently the people were divided as to His divinity. The officials of the Jews sent men to arrest Him; these came under the spell of His words, and reported in the way of excuse for their failure to take Him into custody,—“Never man spake like this man” (verse 46; compare Matt. 7:29).

In the council one voice was raised against judgment without trial. This was the voice of Nicodemus. This Nicodemus is the same man who had previously come to Jesus by night inquiring of His doctrine (see John 7:50). He boldly argued that the Jewish law judged no man without a hearing and he was answered with a sneering inquiry,—“Art thou also of Galilee?” The Jewish council declared that no prophet could come out of Galilee (verse 52). In refutation of this the earnest student may well study the history of Jonah, Nahum, Hosea; these prophets were all Galileans; and some claim that the great prophet Elijah was also of Galilee.

It is evident that the enmity of the leaders of the Jews was already so strong as to make them eager to take the life of their Lord.

Lesson 24. “After the Feast.”

The events referred to in this lesson immediately follow the incidents already studied in connection with the Feast of Tabernacles. After a night spent in the quiet solitude of the Mount of Olives, Jesus returned to the

temple early in the morning. The people gathered around Him and He began to teach them. As He was so engaged the Scribes and Pharisees, whom we understand to be the rulers of the people, brought unto Him a woman who had been detected in sin. She was an adulteress, and the law prescribed that such as she should be put to death. They cited the law, which commanded the death penalty, and asked Jesus how He would decide. The question was evidently a snare. It is true that the death penalty had been prescribed for this offense, but the extreme penalty had long been abandoned; it was evidently a plot to convict Jesus of superseding the law or of ignoring the constituted authorities under the law. The Scribes and Pharisees were met with apparent indifference on the part of Christ, nevertheless they persisted. Observe the justice and evident propriety of his rejoinder: “He that is without sin among you, let him first cast a stone at her” (verse 7). Be it remembered that this was the requirement of the law, that the accusers, after judgment, should be the first to begin the dread work of execution. (See Deut. 17:7; also 13:9). It is evident that the accusers considered themselves convicted. The law was that both parties to the sin of adultery should be put to death. The shame-faced accusers gradually withdrew; they were self-convicted and left in disgrace. (See Romans 2:1, 22; compare Matt. 7:12; Luke 6:37; and II Samuel 12:5-7). Evidently the sinner was truly repentant; she remained after her accusers had gone. Note the words of Christ, “Go, and sin no more.” (Compare John 5:14). In this connection it may be well to compare other instances of severity tempered by mercy (Luke 7:36-50).

After this incident had been disposed of, Jesus continued His discourse to the people. He proclaimed Himself thus: “I am the light of the world” (John 8:12; compare 1:4, 5,

9; 3:19; 9:5; 12:35, 36, 46). His testimony thus proclaimed seemed to be unsupported and was therefore challenged by the Pharisees. He named the Father as additional Witness, and cited the law that two witnesses were sufficient (John 8:12-18; see also 5:37; compare Matt. 3:17; 17:5). He predicted His early departure and their futile search; evidently they failed to comprehend. Furthermore, He testified of His mission, which was to do the Father's will (John 8:28, 29; compare with preceding verses; see also 5:19, 30; 14:10, 11). He made plain the fact that the Father and the Son bear record of each other and that, as before proclaimed, His mission was the accomplishment of the Father's will (verses 28, 29; compare with preceding verses; see also 5:19, 30; 14:10, 11). He plainly told of His approaching death at the hands of those then present.

He, furthermore, proclaimed the bondage of sin and the freedom of right living. His proclamation of freedom gave offense to the Jews; they had boasted of having ever been free, but He showed that this boast was both vain and false. They had been in slavery in Egypt; they had been in captivity in Babylon; they were subject to Rome at that very time. Proudly they boasted of being Abraham's children by mortal descent; nevertheless, they were slaves in spirit, children of Satan rather than of God (John 8:31, 44). The charge that Jesus was inspired by devils was reiterated (verse 48; see also verse 52; and 7:20; 10:20).

Jesus boldly challenged His opponents. He contrasted the truths He proclaimed with the falsehoods they professed—"Which of you convinceth me of sin?" (John 8:46). He explained their refusal to hear and understand (verse 47). The promise of life (verse 51) was incomprehensible; they cited Abraham's work and death and angrily demanded explanations. Jesus proclaimed His superi-

ority over Abraham (verse 58).

The last declaration was one of profound meaning: "Verily, verily I say unto you, before Abraham, was I AM" (verse 58; see Exo. 3:14; compare Exo. 6:3; Isa. 44:6; Rev. 1:4, 8). Note that the Hebrew "Jahveh" or "Yahveh" is now rendered "Jehovah," signifying "The Self-existent One" or "The Eternal." The equivalent of the original word is rarely given in current versions of the Old Testament rendering, but in the authorized version is indicated by LORD.

It is important to note that immediately following the incidents above referred to, there was an attempt to murder Christ; He was, however, preserved, for His hour had not yet come (John 8:59; compare verse 20; see also 10:31, 39; see also Luke 4:29).—J. E. T.

Church History.

In this number of the JUVENILE INSTRUCTOR are given the lessons for July and August. What has been said previously in these pages should be kept in mind more now than ever, namely, the necessity of requiring the whole lesson to be read, but the necessity also of taking some one or two points out of the lesson for discussion in the class.

The lessons for July cover (1) the second missionary trip to England, (2) the development of our doctrinal system at Nauvoo, and (3) the renewal of trouble with non-"Mormons" in Missouri and Illinois.

Lesson 19 might give us two general lines of work for class emphasis: first, the miraculous events in connection with the ministry of the elders, and, second, the main points in their labors, such as the departure, the work in London and Herefordshire, and so on. Such questions as the following might also be considered: Are Latter-day Saint elders called upon to do as much today in a missionary way as in the early days of the Church?

On whom is a foreign mission the harder—those who stay at home or those who go away? Why did converts join in such large numbers, and so readily, in the early days as compared to today?

Lesson 20 gives us a group of ideas that come into prominence during the Nauvoo period of our history. They arrange themselves, generally speaking, about the two basic ideas named in the text—the doctrine of Deity and the doctrine of man. Whichever of these appeals most to the class ought to be discussed. In the "Mormon" view of the eternal existence of man is found perhaps the highest incentive to a proper life discoverable in any religion or philosophy. Salvation for the dead, an idea growing

out of the doctrine of man, could very well be taken up in the class.

Lesson 21 is mainly narrative, and covers fourteen pages of the text. It will not be found too long to be covered in the class.

AUGUST.

The lessons for this month centre in the Prophet. The general aim should be to give as complete and impressive an idea of his personality and mission as may be.

This may be done partly by the events that led up to the martyrdom, partly by the traits and characteristics brought out in the chapter on his life in the text-book, and partly by the great loss which the Saints felt after his martyrdom.

Second Intermediate Department.

Henry Peterson, Chairman; James W. Ure, Horace H. Cummings, Harold G. Reynolds.

Book of Mormon Lessons for July.

[Prepared by Bertha Irvine, Liberty Stake.]

Lesson 19. Alma the Elder.

Place—*Mormon*. (Tell where located (18:4); why appropriate for the gathering of Alma's people (18:5). Have verse 30 memorized).

Helam: (Eight days journey from Mormon in the direction of Zarahemla. See description given Mosiah 23:4).

Time—Between 147 and 122 B. C. During the reign of King Mosiah in Zarahemla.

Where were we first made acquainted with Alma?

What was he doing while he was hiding from King Noah? (Mosiah 17:4).

Notice that the first lesson impressed upon the mind of Alma was the necessity of his own repentance.

The manner in which Alma taught the gospel among the people of King Noah might be illustrated by the man-

ner in which the elders have to teach the gospel in some of our missions.

Compare the organization of the Church of Christ among the people of King Noah with its organization among the people of King Benjamin. (Mosiah 5th chapter).

The baptism of the believers forms one of the chief features in this lesson. Note the form; also that Alma baptized himself at the same time that he baptized Helam.

Other points: The keeping of the Sabbath day among the people (verse 25); the unselfishness of the priests (verses 24 and 25); and the love of the people for one another (verses 27, 28).

The escape of the people of Alma from the soldiers of King Noah must have been an exciting one, impeded as they were with flocks and provisions, and with their little ones; yet, under the blessing of the Lord, they were enabled to outtravel their enemies. After eight days they reached the pleasant land of Helam.

Lesson 20. Fate of King Noah.

Text—Mosiah 19:1-21. Story of Book of Mormon, chapter 13.

Time—Between 147 and 122 B. C.

Place—Lehi-Nephi; also the wilderness surrounding that city.

By way of review recall the manner of the prophet Abinadi's death, and have Mosiah 12:3 again read in the class.

We are introduced to Gideon in this lesson, whom we later become well acquainted with as a very strong character.

There are vivid pictures in all the incidents given in the text; for instance: Imagine the meeting of Noah and Gideon; of one pursuing the other; the scene in the tower; the fleeing of the people into the wilderness with the Lamanites advancing upon them, King Noah in the lead, while those who could not travel so fast were left in the greatest danger; Noah and his cowardly companions fleeing for their lives, leaving their wives and children in such terror; the beautiful daughters of the Nephites pleading with the dark-skinned warriors; the people of Noah returning to the city of Lehi-Nephi in captivity.

The conditions made by the Lamanites (verse 15) should be made prominent, as later lessons have much to do with them. Show clearly what it would mean to any people to be forced to pay a tax of one half of all they possessed. Compare with taxation in city where we live, etc. (Note.)

King Noah's life presents in a strong light the fact that selfishness and wickedness go to make a man a coward, and one who cannot be trusted when danger threatens.

Draw comparison between Abinadi's and Noah's death.

Note:—This part of lesson can be used as introduction to the following lesson, in case the above lesson is long enough without it.

Lesson 21. Limhi's Unhappy Reign.

Text—Mosiah 19:24-29; 20; 21:1-22. Story of Book of Mormon, chapters 13 and 14.

Time—About 122 B. C.

Place—Lehi-Nephi.

There are so many interesting incidents given in the text of this lesson, that there will be no lack of material. Most of the lesson might be read in the class, and the important points then enlarged upon. For instance, a short talk on the taking of oaths, especially among the Lamanites, and their strictness in keeping them might be interesting. Our later lessons will show this very clearly. The breaking of their oath to keep peace with the Nephites was fully justified in their minds because they thought the people of Limhi had without doubt stolen their daughters.

Particularly note the fulfillment of the prophecies of Abinadi. Have the pupils compare Mosiah 21:3 and 13, with Mosiah 12:5, and Mosiah 21:15 with Mosiah 11:24.

It was through repentance only that the wicked people of Noah were promised forgiveness. In Mosiah 21:14 we read of their deep humility before the Lord. It was then, and not till then, that their deliverance commenced, and was gradually brought about through their faithfulness in keeping the commands of the Lord.

Book of Mormon Lessons for August.**Lesson 22. Mosiah's Expedition (Ammon's Company) in Lehi-Nephi.**

Text—Mosiah 7, 8, 21.

Time—Fourth year of Mosiah's reign.

Place—Lehi-Nephi.

While the people of Limhi were praying to God so earnestly for deliverance from bondage, King Mosiah was moved with the strong desire to know what had become of the people of Zeniff, and many of the people of Zarahemla were also very anxious to

hear from their brethren. It is plain that the Lord had heard the cries of Limhi and his people, saw their repentance, and in His mercy thus moved upon Mosiah and his people to aid in their deliverance.

Ammon and the three he chose to go with him to Lehi-Nephi were no doubt cautiously approaching the gates of the city, for they were not sure as to who now inhabited it. This it was that perhaps raised the suspicions of Limhi's guard, and led to their imprisonment.

The words of Limhi, (Mosiah 7:24-33) should be dwelt upon, covering, as they do, the whole cause of the suffering of his people, and which they had been brought to fully realize.

Compare with this the recital of Ammon in regard to the people of Zarahemla, who were living under the blessed covenant which King Benjamin had given them, and led now by their righteous and unselfish king, Mosiah II.

The incident of the company who tried to find Zarahemla, but failed, and instead found a land covered with bones, is an interesting one. It is thought they must have traveled west of Zarahemla, northward through what is now known as the Isthmus of Panama. (Show on map). The record they found, when it was translated later by Mosiah, showed they had visited a battlefield of the Jaredites.

Note the fact that there was no one among Limhi's people with authority to baptize. Ammon evidently held the priesthood necessary, but did not feel himself worthy to do so. (Mosiah 21:33, 34).

How had Limhi's people lost this authority?

Lesson 23. The Escape from Bondage.

Text—Mosiah 22.

Time—B. C. 112. Fourth year of Mosiah's reign.

Place—Lehi-Nephi and Zarahemla.

Review incidents in the life of Gideon. (Mosiah 19:4-8; 23:17-22.)

Picture the city of Lehi-Nephi as it might appear as the night drew on when the people were preparing to escape. Imagine the excitement of preparation within while the Lamanite guards were carousing just outside the walls; and finally, when the deep sleep had fallen upon the Lamanites, the people,—men, women and children,—with flocks and provisions, silently stealing through the unfrequented pass, and making their way to the shelter of the wilderness.

This time there was no wandering about in the wilderness. Ammon and his men knew the way to Zarahemla, though the distance between the two cities naturally would make the journey a hard one. It is supposed they were traveling at least 21 or 22 days.

Compare the peace and rest they must have enjoyed in the prospered land of Zarahemla, among its good people, and under the protection of King Mosiah with the afflictions and bondage they had suffered in Lehi-Nephi. Surely the Lord had been very merciful to them. Their repentance had brought about their complete deliverance.

Lesson 24. A Corrupted Priesthood.

(The text given in the outline is Mosiah 18th to 23d chapters. This evidently means that in those chapters we shall find, here and there, the incidents which make up this lesson. The verses bearing directly on the subject however we shall find to be Mosiah 11:5, 11; 17:6, 12-14; 19:8, 21, 23; 20:1-5; 23:31-39. These might all be read in the class.)

Part of the lesson takes place in the city of Lehi-Nephi, under King Noah's reign. Later we have these corrupted priests hiding in the wilderness. Shemlon is also the scene of one incident. (See note.)

Shemlon:—A region near Lehi-Nephi. It was not ceded to the Nephites under Zeniff. It was so near the city of Lehi-Nephi that it could be overlooked from the high tower built near the temple by King Noah. It was used as a pleasure-ground by the Lamanites. When the sons of King Mosiah visited Shemlon

as missionaries, all the Lamanites of this land were converted to the Lord.

Knowing King Noah as we do, we can easily imagine the kind of priests he would gather around him. They must necessarily be men who would sustain him in his vanity and wickedness. He found those who served well their king, but who forgot to serve their God. Mosiah 11:11 gives in brief a clear description of them.

These priests probably numbered twenty-five, and out of that number only one was touched by the words of Abinadi. The rest were all anxious to have the prophet put to death. Even when Noah himself relented and would have set Abinadi free they again stirred the king's heart to anger, and took part in the martyrdom.

Their own cowardly actions made them outcasts in the wilderness for many years. Then they stole the daughters of the Lamanites and brought added suffering upon their own people, the Nephites.

With their Lamanite wives they later settled in a valley which they called Amulon, after their leader.

In our next lesson we again meet them and learn more of them.

Bible Lessons for July.

[Lessons prepared by C. Ray Bradford.]

LESSON 19. END OF WANDERINGS.

(S. S. OUTLINES 18.)

1. Text: Num. 21-32; Deut. 33, 34.
2. General Assignment: Num. 22:1-18 inclusive.
3. Aim.
4. Time: 1452 B. C.
5. Place: Wilderness, between Egypt and Palestine.
6. Picture.
7. Memory Gem: Deuteronomy 28:1.
8. Topics.

Num. 21:4-9.

- (1) People complain and murmur.
 - a. Curse of fiery serpents.
 - b. Moses makes a serpent of brass.

Chap. 21-25.

- (2) Amorites asked to allow Israelites to pass through their land.
 - a. They refuse.
 - b. Israelites capture them. 33-35.
- (3) Og, king of Bashan, opposed the Israelites.
 - a. God delivers him into their hands. They completely annihilate his people.

Chap. 22.

- (4) Israelites pitched in plains of Moab, east side of Jordan, opposite Jericho.
 - a. Moab sorely afraid of Israelites.
 - b. Balak sends to Balaam to get him to curse the Israelites.
 - c. Balaam seeks counsel of the Lord.
 - d. "And God said unto Balaam, 'Thou shalt not go with them; thou shalt not curse the people: for they are blessed.'"
 - e. Balaam refuses to go to Balak.
 - f. Balak persists in asking Balaam to curse the Israelites, making him great proffers of reward.
 - g. And Balaam answered and said unto the servants of Balak, "If Balak would give me his house full of silver and gold, I cannot go beyond the word of the Lord my God, to do less or more."

- (5) Balaam goes with the servants of Balak.
 - a. Angel opposes him.
 - b. Balaam beats his donkey.
 - c. The donkey rebukes him in human language.
 - d. Angel tells Balaam to continue his journey but cautions him to speak only as prompted by God.

Chap. 23.

- (6) Balak takes Balaam to high place of Baal.
 - a. Seven altars built—a bullock and a ram sacrificed upon each.

- b. After consulting with God, Balaam says to Balak and the princes of Moab, "How shall I curse whom God hath not cursed? or how shall I defy whom the Lord hath not defied?"

Balaam was a foreigner from Mesopotamia.

NOTES.

It was no savage or unoccupied region that was to be conquered by Joshua, but a land strongly defended, full of people, and provided with all appliances for resistance. Nor was it without marked culture, for its libraries gave a name to some of its cities.

On the other hand, there was a prevailing lawlessness and disorder in the land. It was a time of confusion and decay. On account of political feebleness, the way was opened for the invasion of the Hebrews, though the difficulties to be overcome by a force like theirs, of footmen only, and these perhaps rudely armed, must have been immense. Their wilderness life, separated from the communities of men, must have left them only a very partial equipment to meet armed forces like those they had to encounter. However, nothing could withstand their fiery enthusiasm. They came like the Franks in the fifth century, as the last great wave or national immigration to seek new homes. It was well that they failed forty years before, when still imperfectly grounded in their religious principles, for they would then assuredly have adopted the idolatry of the Canaanites. Forty years seclusion in the wilderness, with its terrible discipline, had made them, at least for the time, fierce zealots, to whom the idols of Palestine were abominations as hateful as were the hideous gods of Mexico, with their human sacrifices, in the eyes of the invading Spaniards.

The difficulties of the Hebrews were immense. To the iron chariots, the horses, and the fortresses of the country, and its formidable leagues of chiefs and kings, they could oppose only a rude, half-starved militia, with inadequate military training. They had to overcome those who fought for their homes and their country, and were familiar with every part of it. But an *enthusiasm* like that which made the ragged and worn levies of France irresistible in the first campaigns of the Great Revolution, filled every bosom; sustained in this case, moreover, by a

profound belief among the invading force that God was at their head. Though only on foot, they felt such confidence, under this lofty inspiration, that they despised the strong fortresses they would have to attack, and captured the chariots and horses only to show their contempt of such aids by burning the one and cutting the sinews of the other. Asses, not horses, were the glory of Israel; their chiefs habitually using them; and even their kings, till the time of Solomon, having only mules, at the best.

LESSON 20. PASSAGE OF JORDAN.

1. Text: Deuteronomy 34; Joshua 1-6.
2. General Assignment: Chap. 3:1-17.
3. Individual Assignments: All but chap. 5:2-6, 7-10.
4. Aim: The Lord will protect and give power to all who keep His commandments.
5. Time: 1451 B. C.
6. Place: Moab and Canaan.
7. Picture.
8. Memory Gem: Josh. 1, last clause of 18: "Only be strong and of a good courage."
9. Topics:

Dent. 34.

- (1) Moses went to the top of Pisgah, a peak of the mountain of Nebo, from where God showed him all the land He had promised to Abraham, Isaac, and Jacob, as an inheritance for their seed forever.
 - a. "But thou shalt not go over thither."
- (2) Moses died in Moab—buried by the Lord in an unknown grave. Age 120 years.
 - a. And Moses was 120 years old when he died: his eye was not dim, nor his natural force abated."
 - b. Israelites wept over Moses 30 days.
- (3) Moses had laid his hands upon Joshua.
 - a. Moses—the greatest of Israelitish statesmen and prophets.

Joshua 1.

- (4) God commissions Joshua to lead the Israelites.
 - a. "There shall not any man be able to stand before thee all the days of thy life as I was with Moses, so I will be with thee: I will not fail thee nor forsake thee."
 - b. Joshua orders the people to prepare to pass over Jordan within 3 days' time.
 - c. The people promise allegiance to Joshua.
 - d. Two spies sent out. Are harbored by a Canaanitish woman. (24). "And they reported unto Joshua, "Truly the Lord hath delivered into our hands all the land; for even all the inhabitants of the country do faint because of us."

Chap. 3.

- (5) Miraculous passage of the Jordan.
 - a. Host remove from Shittim to Jordan.
 - b. Commanded to follow Ark of Covenant. Not to get closer to it than 2,000 cubits (about $\frac{3}{4}$ mile).
 - c. Joshua orders the people to sanctify themselves. Foretells wonders.
 - d. Waters of Jordan divided. People pass over on dry land.

Chap. 4.

- e. The Lord orders one man from each tribe to take a stone from the spot where the ark rested in Jordan, and bear it upon his shoulder to his place of lodging. The stones to be a memorial of the miracle.
- f. Joshua set up twelve stones in the midst of the Jordan where the ark rested.

- (6) "On that day the Lord magnified Joshua in the sight of all Israel, and they feared him, as they feared Moses, all the days of his life.

- a. When the priests stepped upon dry land, the waters of the Jordan resumed their usual course.

Chap. 5.

- (7) Hearts of neighboring kings—melted at the miracle.
- (8) Israelites walked 40 years in the wilderness. All the men who left Egypt died before the entrance of Canaan.
- (9) Manna ceased "on the morrow."
- (10) Joshua accosted by the captain of the Host of the Lord.
 - a. He fell on his face upon the earth before Him.

Chap. 16.

- (11) Siege of Jericho.
 - a. Host marched around the walls 7 days.
 - b. On the seventh day they sent forth a great shout and the walls fell.
 - c. Rahab saved with all her house.
 - d. The people forbidden to take the spoil of the city.
 - e. All the silver, and gold, and vessels of brass and iron, consecrated unto the Lord.
 - f. City burned; everything destroyed.
 - g. The rebuilder of Jericho to be cursed.

The passage of the Jordan took place in the month of Abib, part of our April and May, when the barley and flax harvests were ripe. The melting of the snows in Hermon, as usual at this season—just about the time of the passover—had raised the stream till its yellow waters had overflowed the lower banks, far and near. How high the waters had risen is not stated, but often the rise exceeds fourteen feet above their usual

level. However, the height varies and is much greater in some years than in others. That such a time should have been chosen for crossing might well impress on Israel the supernatural aid it enjoyed, and could not fail, proportionately, to discourage the enemy.

Two young men having been selected to act as spies, and sent over the river, the last preparations were made for crossing, and thus undesignedly, for deciding the future history of the chosen people as that of a settled, agricultural community, rather than wandering shepherd tribes. On the fifth day, apparently, the spies returned, having bravely swam across the river and brought a report which emboldened Joshua and the people in their enterprise more than ever. They had been in great danger, but had been saved by the fidelity of Rahab, a woman of Jericho, to whose house they had gone; repaying her by the promise of protection to herself and her family when the city should be taken—a pledge which Joshua and the tribes faithfully kept. Indeed, she was afterwards married to a Hebrew, and so completely adopted into the nation, that she became one of the ancestors of David, and through him, of our Lord. Nor were her family and connections forgotten; they, too, lived permanently in Israel on a footing of friendship and equality.

Rahab's being asked to bring out the spies to the soldiers sent for them, is in strict keeping with Eastern manners, which would not permit any man to enter a woman's house without her permission. The fact of her covering the spies with bundles of flax which lay on her house roof to dry, is an "undesigned coincidence" which strikingly corroborates the narrative. It was the time of the barley harvest, and flax and barley are ripe at the same time in the Jordan Valley, so that the bundles of flax stalks might have been expected to be drying just then. That Rahab had them implies, further, that the women of the country made their own linen, from the very first process. Flax grows in the Jordan Valley to more than three feet in height and has a stalk as thick as a cane.

LESSON 21. CONQUEST OF CANAAN.

Text: Joshua 7-11.

2. General Assignment: Joshua 7:1-20.
3. Individual Assignments: Remainder of text.
4. Aim.
5. Time: 1451 B. C.

6. Place: Canaan.
7. Picture.
8. Memory Gem: Chap. 10:25.
9. Topics: See S. S. Outline, Lesson 20.

Bible Lessons for August.

August 6, Fast Day Exercises.

Have the pupils bear their testimonies. Give thoughtful preparation to this exercise as you do to the regular lessons. Oftentimes when pupils do not like to respond it is because the testimony bearing is too formal or because they have nothing special to say, or because the teacher has not succeeded in reaching the pupils. Whichever way your success turns is but a proof of the truthfulness of the old saying, "From the abundance of the heart the mouth speaketh." If your work as a teacher has been effectual and today your attitude is in harmony with testimony, because of thoughtful consideration, fasting and praying, you should be able to call from the class some good expressions.

Testimonies that repeat the thoughts of some one else simply indicate that the child is open to impressions and that the strongest one to him is the one which he repeats. Why should not the teacher make some special subject the big thought for the day and endeavor to draw from each pupil individual expressions on that topic? We should take the hints from the pupil's honest testimony when he says, "I don't know what to say, but I feel that we ought not let the time go to waste," etc. It is our business as teachers to lead out his thoughts so he will have something to say. Have "something to say" yourself. Suggest the idea a week in advance. Take thoughts from the aims of the lessons for the last month.

The Fast Day is an excellent opportunity for the teacher to learn how successful she has been with the regular lessons, and if the impressions she intended have been made—for if

she can obtain expressions from pupils she may be sure there have been impression,—it is an opportunity to learn if application of the aims have been made by the class. Testimonies are a great advantage to the pupils by giving them a chance to put impressions into words, to give supplementary illustrations, and to give utterance to noble thoughts.

Lead pupils to give their testimonies in a conversational way instead of a formal way. This will allow greater freedom and several expressions from each pupil instead of one speech.

It seems advisable this Sunday to give part of the time to a consideration of the facts connecting lessons 21 and 22, as suggested in the note.

Each tribe was governed by elders after the death of Joshua, and God's commands were communicated to the people by the High Priests. For about forty years the people remained faithful to the Lord—so long as the generation lasted which had seen His mighty works. The worship of Baalam was gradually adopted by the Israelites as they mingled with the heathens whom they had been commanded to drive out. They intermarried and could not be expected to fight their own families—hence they were soon given over to their enemies whose gods they served. Their conquests were checked but, though punished, they were not forsaken by God. When oppressed they were delivered by Judges, but would soon lapse into their idol worship when they disobeyed their judge. This is the story of Israel under the judges. The following will illustrate the disorder that prevailed when, "there was no king in Israel but every man did that which was right in his own eyes," Judges 17: 16.

MICAH AND THE DANITES.

"A man of Mount Ephraim, named Micah, had stolen from his mother one thousand one hundred shekels of silver. She cursed the unknown thief, and devoted part of her silver to the

Lord, by making a molten and graven image; but when her son confessed the theft and restored the silver to his mother, she gave two hundred shekels of it to the founder for the fulfillment of her vow. The two images which he made were set up in the house of Micah, who consecrated one of his sons as priest. Later he hired, for ten shekels a year, besides food and clothes, a young Levite who was searching for some other abode than Bethlehem. Though the law forbade a Levite intruding into the office of a priest, Micah felt sure that the Lord would do him good, seeing he had a Levite for his priest. (See Judges 17 and 18.) This narrative shows clearly into what a disordered state the nation had fallen during this period."

If time will permit, the story of the destruction of the tribe of Benjamin as found in Judges 19 to 21, might be related.

LESSON 22. RUTH AND BOAZ.

This exquisite story of rural tranquility is in beautiful contrast with the wars and troublous times in which it has its setting. Historically it is important in showing also the conditions of society and the ideas and manners of the time. It reveals the true love and fidelity of Ruth, the grandmother of David, of whom, according to the flesh, came the Savior of the world.

1. Text: Book of Ruth.
2. General Assignment: Ruth 1: 1-16; 2:1-10.
3. Special Assignments: Teacher must be well prepared in advance so as to make successful assignments. Divide the lesson, that is not covered by the general assignment, into special topics to be presented by individual members.
4. Memory gem.
5. Aim, (see outline).
6. Time, 1321 B. C.
7. Place: Bethlehem and Moab. (See JUVENILE INSTRUCTOR, Jan., 1910, pp. 2-34.)

8. Picture Study: Ruth and Naomi by P. H. Calderon. (See JUVENILE INSTRUCTOR, May, 1911, pp. 296-7.)
9. Topics: (See outline.)

NOTES.

It is important that the class be provided with a good map. If you have no other, make one on a sheet of plain paper and trace the outlines with ink. Locate the land of Moab and the city of Bethlehem. In a Bible dictionary you will find information about Moab which was settled by one of Lot's sons.

Find the quantity of the measure called "ephah."

Boaz was the son of Rahab, the harlot who saved the Israelites that were sent as spies to the city of Jericho.

The city gates in those early times were places where legal business was transacted. Written documents were little used and the judges and elders went to the city gates where people passed to and fro between the fields and the city. Because of many witnesses justice was easily and speedily administered and received publicity which helped to make the transactions binding.

LESSON 23. GIDEON.

1. Text: Judges 6, 7, and 8.
2. General Assignment: Judges 6:36-40; 7:1-17.
3. Special Assignment: (See lesson 22).
4. Memory gem.
5. Aim: The outline has excellent suggestions.
6. Time: 1249 B. C.
7. Place: Between Mt. Carmel, Dead Sea and Sea of Galilee.
8. Picture Study: Gideon and his Fleece.
9. Topics: (See outline).

NOTES.

The Midianites are the wandering tribes east of Jordan. Their oppression of Israel was the most severe of any under the Judges.

The grove which he was to cut down and use to sacrifice the bullock was in reality the wooden image which Gideon's townsmen worshipped.

The people wanted Gideon to accept the rank of an hereditary king "Rule thou over us both thou and thy son, and thy son's son" they said; but evidently Gideon remembered the great principle of the theocracy. "I will not rule over you, neither shall my son rule over you: the Lord shall rule over you" (Judges 7:22, 23.) He was the fifth and greatest judge except Samuel who excelled him only in holiness of character,—but by none was he surpassed in dignity, courage and nobility.

LESSON 24. ABIMELECH AND JEPHTHAH.

Outline this lesson according to the form of lessons 22 and 23. The general assignment should not exceed 20 verses. Pick out the most interesting part and anticipate that the children will read it. Their interest will cause them to read further and thus they will become acquainted with the scripture. Be thoroughly prepared yourself before making assignments. Your interest will in a way be contagious.

NOTES.

Jotham, the youngest of Gideon's seventy sons was the only one to escape Abimelech's murderous hirelings. His fable is the earliest on record. Abimelech is known as the "Bramble king" and though reckoned as the sixth judge was not divinely chosen and should hardly be counted among the judges. His curse was soon fulfilled. As most conspirators are turned upon by their evil associates so the men of Shechem needed continued favors to satisfy them.

The mourning of Jephthah's daughter that "it was not my lot to be a bride and mother in Israel," shows her true motherly instinct. It must be remembered that though Jephthah's deed is recorded, yet in no place does it receive approval in the Holy Scriptures. He was a man whose spirit was hardened by his early life as a robber and bandit.

"To be ever active in laudable pursuits is the distinguishing feature of a man of merit."

First Intermediate Department.

Geo. M. Cannon, Chairman; Wm. D. Owen, Josiah Burrows, Sylvester D. Bradford.

Book of Mormon Lessons for August.

[Lessons prepared by Elder J. M. Mills.]

THE RISE OF THE GADIANTON BAND.

In course of time, however, this reign of peace came to an end. Pahoran, and Helaman, and Moroni were dead. There arose a quarrel between the sons of Pahoran—Pahoran, Pacumeni, and Paanchi—as to who should occupy the place of the father. Each had his friends, and thus the people were divided. The matter coming to a vote, however, Pahoran was elected, Pacumeni joining with his successful brother, the people's choice. But Paanchi refused to let this be final, so he continued to agitate the question, endeavoring to stir up a rebellion. He was arrested, tried, and condemned to death for treason. But this was not the end. His followers, continuing the agitation, organized themselves into a society. Among the number was one by the name of Kishkumen, who was a bold, wicked man, though he got others to join him in his plans. This organization accomplished the death of Pahoran, whereupon Pacumeni was made chief judge.

At this time, too, the Lamanites under the leadership of Coriantumr, came again to attack the Nephite nation, being sent by Tubaloth, king of the Lamanites, and a son of Ammoron, and captured the city of Zarahemla. Moronihah came to the rescue of the city, but not until the chief judge had been killed. Young Helaman was made chief judge and almost lost his life by reason of the Gadianton band. At the death of Kishkumen, the chief instrument of iniquity in this band, Gadianton, who perfected the organization instituted by Paanchi and Kishkumen, and his colleagues fled to the mountains. Here he perfected the organization, introducing secret signs and oaths and making sallies upon the

Nephites whenever opportunity offered itself. This band of Plunderers and desperadoes flourished, as a body, from the year 40 of the reign of the judges to the overthrow of the Nephite nation nearly four hundred years after Christ. But during this period the band, as such, was swept away about four times, by famine, destructions, etc.

QUESTIONS.

1. Tell the story of this lesson.
2. Give an account of the struggles of the sons of Pahoran for power. Helaman 1:1-13.
3. Give an account of the rush of the Lamanites into the Nephite land. Helaman 1:14-34.
4. Give an account of the attempts on the life of Helaman the younger. Helaman 3.
5. Give an account of the reign of Helaman during his last days. Helaman 3.
6. Who was Tubaloth? Helaman 1:16.
7. Who was Coriantumr? Helaman 1:15.
8. What preparation did these apostate Nephites make to enable them to defeat the Nephites? Helaman 1:14.
9. What method did Moronihah adopt to prevent his people from being conquered? Helaman 1: 25-34.

THE PROPHETS LEHI AND NEPHI.

This lesson, of course, does not treat of the Lehi and Nephi who left Jerusalem to lead a colony to America. At the death of Helaman II his son Nephi succeeded to the chief judgeship. Like the Prophet Alma before him, he held the office just nine years, then resigned to devote his life to missionary work. His brother Lehi joined him in this labor. Beginning at the chief city Zarahemla, they preached repentance everywhere, even going to the land Lehi-Nephi. Here they converted many Lamanites, a fact which tended to modify the feelings of these people toward the Nephites. Another

thing which increased this good will was the removal of some of the Lamanites to Nephite cities and of the Nephites to Lamanite territory. The two peoples, moreover, despised the Gadianton band.

When these two prophets returned to Zarahemla from their trip into North America, where they had met with indifferent success, they found that the Nephites had fallen into sin. Taking up their work anew, they warned the people of their evil ways, predicting certain destruction if they would not repent. "Even now," Lehi declared, "the chief judge is killed." This last declaration was soon confirmed, but Nephi was accused of the murder, though he afterwards escaped death at the people's hands, upon naming the real murderer. Nephi had great power from the Lord: whatever he sealed on earth was sealed in heaven and whatever he loosed on earth was loosed in heaven. Once, when he saw his people contending even to bloodshed, he prayed that the Lord would withhold the rains from descending, so that want might, perhaps, bring them to realize their wickedness; and a famine succeeded for about three years. At the intercession of the people and the judge, Nephi prayed for rain, and it came.

QUESTIONS.

1. Tell the story of this lesson. Helaman 5-12.
2. Give an account of the preaching of Nephi and Lehi in the northern part of South America. Helaman 5: 1-19.
3. Give an account of the experience of Nephi and Lehi in the south. Helaman 5:20-52.
4. What were the names given to North and South America? Helaman 6:10.
5. Read Helaman 6 and tell what the condition of the people was during that time.
6. Give an account of Nephi's experience in Zarahemla after his return from the north. Helaman 7, 8, 9.
7. Give a summary of Helaman 10.
8. Give a summary of Helaman 11.
9. Give a summary of Helaman 12.

SIGN OF CHRIST'S COMING.

There were now few good people among the Nephites and Lamanites. The city whose name had nearly always stood as a synonym of faith and righteousness was now given up to disgraceful proceedings. Samuel, a Lamanite, was called of God to preach repentance. Cast out from Zarahemla, he preached from the walls. The people mocked, reviled, and shot arrows at him; but all in vain; the missiles fell harmlessly. He prophesied concerning Christ. He gave the people a sign by which they might know when Christ had come to His people, the Jews, on the other continent. The sun should go down at night but there should be no darkness for thirty-six hours; there should also appear a new star "such an one as never had been seen before." There should be a sign also of the Savior's crucifixion; there should be three days of darkness and terrible commotions in nature. The first sign should appear in five years from that time. After speaking in this way, the prophet disappeared and was never seen again.

Time went on and brought the fulfillment of Samuel's prophecy. The younger Nephi was ministering among the people. Those few who believed in the words of Samuel were constantly persecuted, and now were about to be punished for the apparent failure of this good man's prophecy concerning Christ. But the prophecy had not failed; the time for its fulfillment had not arrived. Nephi prayed earnestly that this impending destruction of his faithful followers might be averted. In answer, Nephi heard the words, "On this night the sign will be given, and tomorrow come I into the world." During the night light prevailed. Many joined the Church, but later, when the skeptic arose, these signs were explained away; and the people fell away again. The chief judge, Lachoneus, was slain; the people divided into tribes; wickedness reigned; all gov-

ernment became anarchy. Nature heaved in frightful contortions the entire face of the country; darkness came and overwhelmed the Nephites for three days, and Christ's voice was heard, even while His body was lifeless.

QUESTIONS.

1. Tell the story of this lesson. Helaman 13-16.
2. Give an account of Samuel's preaching to the people of Zarahemla. Helaman 13.
3. Give the prophecy made by Samuel

concerning the birth of Christ. Helaman 14:9-19.

4. Give the prophecy made by Samuel concerning the death of Christ. Helaman 14: 20-31.

5. Give the contents of Helaman 15.

6. What were some of the effects of Samuel's preaching? Helaman 15.

7. Give an account of the fulfilment of the first prophecy of Samuel. III Nephi 2-7.

8. Give the history of events between the sign of Christ's birth and that of His death. III Nephi 2:7.

9. What were the signs of Christ's death? III Nephi 8.

10. What did the voice which the people heard say? III Nephi 8.

Primary Department.

Chas. B. Felt, Chairman; Wm. A. Morton.

Lesson 19, The Story of Ruth.

REVIEW.

1. What were the names of the two men who led the children of Israel? 2. What wicked thing had the children of Israel learned to do in Egypt? 3. What is an idol. 4. For what purpose did Moses go up to Mount Sinai? 5. After Moses had been gone for some time, what did the Israelites plead with Aaron to do? 6. What advice did Aaron give to them? 7. What did they finally prevail upon him to do? 8. What was the idol made of? 9. What did the people do when the golden calf was made? 10. How did the Lord look upon their conduct? 11. How were they punished because of their idolatry? 12. To whom did God reveal Himself in these last days? 13. Describe the personages whom the Prophet Joseph Smith saw in his first vision. Repeat this passage of scripture, "Thou shalt worship the Lord thy God, and Him only shalt thou serve."

I am going to tell you this morning about a grand and noble young woman who lived many, many years ago in the land of Moab, in Palestine. Her name was Ruth. She was a most beautiful, modest, loyal, true, God-fearing young woman, and was loved by everyone who knew her.

One day a family, consisting of a man named Elimelech, his wife, Naomi, and their two sons, Mahlon and Chilion, came to reside a short dis-

tance from Ruth's home. This family had formerly lived in Bethlehem, the town in which the Savior was born; but a famine had broken out there, so they moved to Moab.

A few days after they had got settled in their new home, Ruth called upon them. They in turn visited Ruth's people, and in a short time a very strong friendship had sprung up between the two families.

Some time after that a great sorrow came to Naomi; her husband, Elimelech, fell ill and died. She was comforted by her two sons, who worked hard and did all in their power to fill the place of their departed father.

Mahlon and Ruth grew to love each other dearly, and in the course of time they were married. A little later the other brother, Chilion, married a young woman named Orpah.

Ruth and Orpah had been married only a short time when a terrible affliction came to them—their husbands died. That was also a great trial to Naomi, for these two sons were the only children she had.

After the burial of her sons, Naomi decided to return to Bethlehem, where she had wealthy relatives. Her daughters-in-law said they would go with

her. She advised them to return to their own people, and Orpah did so.

Ruth, however, refused to leave her mother-in-law, for she loved her almost as dearly as if she had been her own mother. When Naomi suggested that she go back to her father's house, Ruth threw her arms around her mother-in-law's neck and burst into tears. "Intreat me not to leave thee, or to return from following after thee," she said: "for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God."

On hearing that, Naomi told Ruth she could go with her. A few days after their arrival in Bethlehem, Ruth went out to glean in the barley fields of a man named Boaz. On seeing the strange woman in his fields, Boaz enquired who she was, and was told that she was the widow of Mahlon, the son of Elimelech and Naomi. Now, Boaz was related to Elimelech, and when he learned who Ruth was he showed her much kindness. When the lunch hour arrived he invited her to come and eat with him and his servants.

Ruth expressed her gratitude to Boaz for his kindness, and asked him why he had taken notice of her, who was a stranger to him. He told her he had heard of her, of her love and devotion to her mother-in-law, Naomi, and her loyalty had won his love and respect.

At the end of the harvest Boaz gave a feast to his servants and Ruth was invited. The next morning, when Ruth was getting ready to return to Naomi, Boaz made her a present of six measures of barley. Then he told her that he loved her, and that, provided another did not wish to marry her, he would make her his wife.

Some time after that Boaz and Ruth were married, and the Lord blessed them greatly. They had a son whose name was Obed. He was the father of Jesse; Jesse was the father of King David, and it was from David that our Lord and Savior descended.

Lesson 20. Samuel.

REVIEW.

1. What was the name of the noble young woman you were told about last Sunday?
2. What was the name of the place in which she lived?
3. What were the names of the man and his wife who came to reside in Moab?
4. What were the names of their two sons?
5. Where did they come from?
6. Why did they remove from Bethlehem?
7. What great event took place in Bethlehem?
8. Which of the sons did Ruth marry?
9. Tell of the affliction which came to the family some time after.
10. After the death of her husband and sons what did Naomi decide to do?
11. What did Ruth say when her mother-in-law advised her to go back to her own people?
12. What did Ruth do soon after her arrival in Bethlehem?
13. What was the name of the man who owned the farm?
14. How did Boaz treat Ruth?
15. To whom was Ruth afterwards married?
16. What was the name of their son?
17. What great personage descended from Ruth?

Our lesson this morning is about a little boy named Samuel, who grew up to be a great and good man, and became one of the greatest prophets in Israel. The father of this little boy was named Elkanah. He had two wives. One of them had children, but the other did not have any. The woman who did not have any children was named Hannah. She was a very good woman, and took great delight in serving the Lord.

One time Hannah and her husband went to a place called Shiloh, to worship God and to offer sacrifices to Him. Hannah felt very sorrowful, and could not be induced to partake of food. The cause of her sorrow was because she did not have a child. Elkanah, her husband, spoke kindly to her, and did all in his power to comfort her.

A little later Hannah went up to the Tabernacle in Shiloh, and there she poured out her soul to the Lord in silent prayer. She implored Him to give her a baby boy, promising Him that if He would do so, she would dedicate him to the service of the Lord all the days of his life.

Eli, the priest, sat in the tabernacle.

He saw Hannah's lips move, but he did not hear her voice. He thought she was under the influence of wine, and spoke sharply to her. Hannah answered him in a kind and gentle voice. She told him she had neither tasted food nor drink, that day, that she had been praying to God to send her a baby boy. On hearing that, Eli felt sorry for having misjudged the good woman. He gave her a blessing, in which he said, "Go in peace: and the God of

Israel grant thee thy petition that thou hast asked of Him."

And God did hear the prayer of Hannah, and granted unto her the desire of her heart. In due time she gave birth to a baby boy. The baby was given the name of Samuel, which means the "Asked or Heard of God." I cannot describe the joy which filled Hannah's heart day by day as she looked upon her darling babe. The little one received the tenderest care, and



THE INFANT SAMUEL.

Reynolds.

grew in strength and in the favor of the Lord.

When he was about a year old, his parents took him to Shiloh, to the tabernacle, where his mother had prayed for him, and there he was dedicated to the service of God. Eli the priest, took charge of him, and treated him as if he were his own child. He provided a little bed for him in the holiest place in the tabernacle, and there he slept at night with the good priest. When Samuel grew into boyhood, Eli gave him certain duties to perform in the tabernacle. Among them were the putting out of the golden candlestick and the opening of the doors at sunrise.

I will now tell you of a remarkable vision which the Lord gave one night to the boy Samuel. He was lying asleep on his little bed in the tabernacle when he was awakened by a voice calling his name. He arose immediately and went to Eli, thinking it was Eli who had called him. Eli told him he had not called him, and advised him to go and lie down again. Samuel went back to his bed, but no sooner had he lain down than he heard the voice again calling, "Samuel."

Again he went to Eli, and was very much surprised when the priest told him that he had not called him. Samuel returned to his bed. Then, for the third time, the mysterious voice called "Samuel." The boy arose and went to Eli, saying, "Here am I; for thou didst call me."

Eli concluded it was the Lord who had spoken, so he told Samuel to go back to bed, and if his name were called again, to say, "Speak, Lord; for thy servant heareth."

The Lord came and stood, and called, as at other times, "Samuel, Samuel." The boy answered as he had been told by Eli. Then the Lord told Samuel that He was displeased with Eli, because he had allowed his sons to do wicked things, and had not prevented them. He said He was going to punish Eli and his sons.

In the morning when Samuel arose to attend to his duties, Eli called him and asked him what the Lord had said to him. Samuel did not like to tell the priest; but Eli insisted, so he told him all. Then Eli said, "It is the Lord: let him do what seemeth him good."

Samuel grew and became a great man, and was acknowledged by all the people as the prophet of the Lord.

Lesson 21. Saul the First King of Israel.

REVIEW.

1. Whom did we learn about in our lesson last Sunday? 2. What were the names of Samuel's parents? 3. To what place did they go to worship God? 4. Where did Hannah go to offer up prayer? 5. What great blessing did she ask the Lord to grant unto her? 6. What did Eli say to her? 7. How did she answer him? 8. How did the Lord answer Hannah's prayer? 9. When the child was about a year old where did his parents take him? 10. What was he taken to the tabernacle for, and to whom was he given in charge? 11. Where did Samuel sleep each night? 12. When he grew to be a boy what duties were assigned him? 13. Tell of Samuel's first vision? 14. Why did the Lord reject and punish Eli? 15. What honor did the Lord confer upon Samuel? 16. What is the name of the Lord's Prophet today? 17. What does this lesson teach us?

Samuel the prophet became an old man. He had been judge in Israel for many years. He felt that he could no longer attend to the duties of that office, so he appointed his sons, Joel and Abiah, to act as judges in his stead.

These young men were not at all like their father. They did not keep the commandments of God, neither did they judge righteously among the people.

One day all the elders of Israel came to Samuel and told him they wanted him to appoint a king to rule over them. Samuel did not think that that would be a wise thing to do. He told the elders that if he were to appoint a king, and the king became a wicked man, the people would be made to suffer terribly because of his wickedness; he would take away from them their

orchards and vineyards, would take their sons and daughters to be his servants, and would also burden them with heavy taxes.

But the people would not hearken unto the words of Samuel. They insisted on having a king. Then Samuel went and laid the matter before the Lord, and the Lord told him to appoint a king for the people, even as they desired.

There lived in a certain part of the country at that time a powerful and wealthy man named Kish. He had a son whose name was Saul. Saul was remarkable for his beauty and strength. He was also very tall; in fact he was head and shoulders taller than any other man.

Part of his father's property consisted of a drove of donkeys. One time these animals got lost, and Saul and one of the servants were sent in search of them. They traveled through different parts of the country, but could find no trace of the missing animals. Then Saul proposed that they return home, as his father might be concerned about them.

The servant told Saul that he knew a man not far from where they were who was a prophet and seer, and that all he said came to pass. He suggested that they go to the prophet and ask him the way they should go in order to find the missing donkeys. Saul said he did not like to go, because he did not have a present to give to the prophet. The servant told Saul that he had a piece of silver, and that he would give it to the man of God.

So they set out in search of the Prophet Samuel. Meeting some young women, they asked where they could find the prophet, and they answered that he was in that place, that he had come there that day to bless the sacrifice which the people had prepared to offer unto God.

As Saul and the servants entered the city they were met by Samuel. Now, the Lord had made known to

Samuel that a young man would come to him that day, and that he was to anoint him king in Israel.

When Saul came up to Samuel, the Lord told the prophet that he was the young man he had told him of. Samuel told Saul that he need not have any more concern about the donkeys, for they had been found. He invited Saul and the servant to accompany him to the feast, and they accepted the prophet's kind invitation. At the feast Saul and his companion were given the chief seats, and Saul was invited to eat before all the rest of a choice piece of meat.

After the feast, they returned to the city, and a bed was prepared for Saul upon the housetop. At daybreak he was aroused by Samuel. They went to the outskirts of the city, and there Samuel poured holy oil upon the head of Saul and anointed him king in Israel.

Lesson for August.

Lesson 22. Jonathan's Miraculous Victory.

REVIEW.

1. When Samuel grew old, whom did he appoint as judges in Israel?
2. What was the difference between these young men and their father?
3. What did the elders of Israel ask Samuel to do?
4. Why did Samuel not want the people ruled by a king?
5. What did the Lord say concerning the matter?
6. Whose son was Saul?
7. In what respect was Saul different to the rest of the men of Israel?
8. On what errand was Saul and a servant sent one day?
9. Failing to find the donkeys, what suggestion did the servant make?
10. What had the Lord made known to Samuel concerning Saul?
11. How did Samuel treat Saul and the servant?
12. What honor was conferred upon Saul next day?

Saul, the first king of Israel, had a number of sons. The eldest of them was named Jonathan. He, like his

father, was a man of great strength and courage.

There lived in the land of Canaan at that time a people called the Philistines. The Philistines did not like the Hebrews, or the children of Israel. They had made war upon the Israelites a number of times and had slain many of them.

As Saul's son, Jonathan, grew into manhood, he made up his mind that he would one day make an effort to deliver his people from the oppression of the Philistines. He did not, however, expect to do that by his own power, but by the power and assistance which he believed he would receive from the Lord.

Jonathan's weapons of war consisted of bows and slings. He had for an armor-bearer—one who carried his weapons for him—a young man who was almost as brave as himself.

On one occasion when a great many of the Philistines were gathered together in a place called Geba, Jonathan said to his armor-bearer, "Let us go over and attack the Philistines. I believe the Lord will deliver them into our hands this day." The armor-bearer told his master to do as he desired, and said he would go with him and stand faithfully by him.

Then Jonathan said to the young man who was with him, "I am going to give you a sign by which you shall know if we shall gain the victory. This is the sign: when we get near to the Philistines we shall stop, and if they say, 'Come up unto us,' then we will go up, for those words shall be a sign to us from the Lord that we shall overcome our enemies."

When Jonathan and his armor-bearer got near to the Philistines' camp they halted. The Philistines saw them and called out, "Come up

unto us, and we will show you a thing." On hearing those words Jonathan and his armor-bearer went forth to meet their enemies, knowing that the Lord would give them the victory over them.

As soon as the battle began, many Israelites who had been taken captive by the Philistines before, turned round and began to fight against the Philistines. Then the Lord came to the assistance of His people. He caused a terrible earthquake to shake the ground. That added terror to the Philistines, and they began to run from before Jonathan and those who were with him.

Saul, Jonathan's father, and the little band of soldiers that were with him saw the Philistines retreat. They immediately seized their arms and pursued them; but whether they overtook them or not I am unable to say.

That day the Lord gave a great victory to His people, and Jonathan and his armor-bearer were given great praise and honor for the wonderful courage they had shown in going up to attack the Philistines alone. But they were not alone, as we have seen. The Lord was with them, and it was through His strength that they were able to defeat their enemies.

But, let me tell you, Jonathan came pretty near losing his own life that day. His father, Saul, had sent out an order that all the people who were with him should fast that day. Jonathan did not know that his father had issued such a decree, so when he was returning from the battle he ate some honey. His father was very angry when he heard what his son had done, and was going to punish him by death, but all the people interposed and Jonathan was saved. In this we can see the hand of the Lord also.

Duty makes us do things well, but love makes us do them beautifully.—Phillips Brooks.

Kindergarten Department.

Robert Lindsay McGhie, Chairman.

There is a very wide field of exploration and investigation for our Sunday School Kindergarten workers in ascertaining what materials and methods may best be utilized in Sunday School work. The ordinary Kindergarten work has its methods and materials pretty well explored; but what parts of this may be adapted to Sunday School use and what new elements may be turned to success in the Sunday School classes to investigate? Such exploration on the part of our teachers will be watched with keen interest, and the chairman of the Kindergarten Committee will be pleased to receive reports of such work or any other comments or suggestions which will help to strengthen our department and our class work.

[The lessons in this issue have been prepared by the class workers in the Eleventh, Twelfth-Thirteenth, Eighteenth, Twentieth, and Twenty-first Wards of Ensign Stake.]

Work for August.

- 1—Children's Day.
- 2—Baby Boy Moses. Text: Exodus 2:1-10. Aim: Implicit trust in God and earnest effort on our part, wins God's favor.
- 3—David and the Giant. Text: I Samuel 17. Aim: The Same.
- 4—Fire from Heaven. Text: I Kings 18. Aim: The Same.

OUTLINE FOR SEPTEMBER.

- 1—Review, or Children's Day.
- 2—Joseph Sold into Egypt. Text: Genesis 37. Aim: A forgiving spirit is characteristic of a Godly life.
- 3—Joseph and his Brothers in Egypt. Text: Genesis 39:1-7; 41:38-45 and 53-57; 42. Aim: The same.
- 4—Joseph makes himself known. Text: Genesis 43, 44, 45, 46:1-8, and 47. Aim: The same.

SUGGESTIVE SONGS.

1. Summer Song, (Mildred J. and Patty S. Hill, page 20).
2. The Bee, (W. H. Neidlinger—Small Songs for Small Singers, page 26).
3. Songs of the Child World, (Rielly and Gaynor, No. 2, page 29 and No. 1, page 11).
4. Doll Song, (Holiday Song Book, page 98).

MORNING TALK SUGGESTIONS.

Nature Thought:—Evidences of God's favor cover the face of the earth at this season. We see it in the matured beauty of the grain field, in the full ripeness of the fruit. Man, with an entire faith that God would

do His part, has labored hard during the spring and early summer. What has the farmer been doing? What has our Heavenly Father been doing? Of what avail would the farmer's efforts have been, had our Heavenly Father not sent His messengers, the sun and the rain, to do their work?

The lessons aim for the month can be emphasized very effectively in the nature work.

There is a good opportunity this month to give our lesson setting in the morning talk. For our first lesson use the river. This is a very profitable subject and the children love it. Show the reeds, that grow near the water's edge. We do not depend entirely upon the rain to water the crops. Explain irrigation. Talk about the streams, suiting your discussion to the child's

knowledge, whether it be of the tiny brook or of the mighty river.

In connection with the second and third lessons, talk of the mountains. Lead the child to the mountains by suggesting the source of the river. Draw upon the child's own acquaintance with the canyons; allow him to tell of the trees, the waterfalls, and the rugged mountain slopes.

"To him who in the love of nature
Holds communion with her visible forms,
She speaks a various language."

—*Bryant.*

FIRST SUNDAY—CHILDREN'S DAY.

Suggestions:—Have children bring flowers and divide into groups, each group taking a bunch of flowers to some old lady who is sick or who is unable to attend Sunday School, or some old soldier. A song or two may be sung. Teachers themselves should bring flowers so as to have plenty. Or—

For close-in wards have children form in two's and march to a point where they can see the Temple. Tell them that it is the House of the Lord and that Brigham Young, the leader of the Mormons, located this Temple. Or—

Have the children bring pictures of the Pioneers—pictures of the people crossing the plains, pictures of the wagons used, some special Pioneer, etc. Choose best picture and mount.

SECOND SUNDAY—BABY BOY MOSES.

A very long time ago, long before baby Jesus was born in the manger, there lived a very good mother and father. They had a little boy named Aaron and a little girl named Miriam. They were very poor people who worked hard but they were very happy. They loved each other so dearly that they could not help being happy; then, too, they loved our Heavenly Father and our Heavenly Father loved them because they were so good. One

day our Heavenly Father sent them a dear little baby brother. This made them more happy than ever, because they had the little baby to love. They were very anxious for him to get big enough to run around and play with them. There was one thing that troubled them very much: there was a very wicked king who only liked little girl babies, and Miriam's mamma loved her little baby boy so much that she did not let anybody know that they had a little baby. She kept him hidden where no one would see him or hear him cry, but when the baby grew larger it was too hard to keep him hidden and she was afraid some one might hear him cry, so she prayed to our Heavenly Father to help her take care of her baby.

One day she thought of hiding him in a very strange way. She made a queer little basket of bullrushes. Do you know what bullrushes are? They are like big blades of grass and grow in the water and are very soft, so that they will bend easily. (Show picture.) She wove these rushes in and out very carefully because she wanted a very good basket.

Then she put something all over the outside and inside to keep the water from coming inside of the basket. When it was all finished they called it an ark.

The mamma took Miriam and the baby and the ark and went down to the river. First she put a soft pillow in the ark and then the dear little baby. Of course she covered him with a good warm coverlet to keep him from all danger, and then she put him right out in the water among the rushes.

She told Miriam to hide near the place to see if anything happened to the little baby. She felt sure that our Heavenly Father would take care of him.

After Miriam had been there for awhile the king's daughter with several ladies came down to the river to bathe. The princess, looking out in the bushes, noticed something very



THE FINDING OF MOSES.

strange and asked some of the ladies to get it. When it was brought to her and the coverlet lifted, she was very much surprised to see a dear little baby. (Show picture.) The little fellow could not see his mamma anywhere, so he puckered up his mouth and cried. The princess thought he was so sweet that she wanted him for her very own. She said, "I will

keep him and name him Moses because I drew him out of the water." But the princess did not know how to take care of babies so she wanted a nurse for him. Miriam had been watching all the time just as her mamma told her to. When she heard the princess say she wanted a nurse, she ran out and said she could find one. The princess told her to get one,

and of course, little Miriam ran and brought the baby's own mamma, who went with the baby to the place where Moses grew up.

Mamma was not afraid now to let anyone see her baby, and she was thankful to our Heavenly Father for helping her take care of him.

THIRD SUNDAY—DAVID AND THE GIANT.

Suggestion:—Teachers should make a sling out of a piece of leather and string, to illustrate this lesson.

David was a boy who lived a long way from here in the little town where Jesus was born. Can you remember what that town was called. Yes, it was Bethlehem. David's father had a great many sheep. David was a good little boy so he helped his father watch the sheep so they would not stray away, and so nothing would come and hurt them. He was called a shepherd boy. David liked to watch the sheep, for then he could sit in the shade of a tree and sing songs about how good his Heavenly Father was to him. He had such beautiful happy thoughts, he believed our Heavenly Father was watching and caring for him just as he watched and cared for the sheep. He wasn't afraid of anything.

Not far from where David tended the sheep were some people called Philistines who didn't believe in our Heavenly Father as David's father and mother did. These Philistines were such big strong people and did many wicked things. They did not even love our Heavenly Father. These Philistines made all those who loved our Heavenly Father angry, so all the big, strong men went out to fight them. Three of David's brothers went too. One of these Philistines would come out every day and say that he would fight any one of the people who loved our Heavenly Father; he was the biggest man of them all. He could not even come through one of our doors without stooping. He carried

such a big long sword that no one else could even lift it. His name was Goliath.

One day, while David was tending the sheep, his father came to him. He asked David if he would like to take some parched corn bread and cheese to his three brothers in the army. Of course David was willing to go. When he came to where his brothers and the other good men were camped, Goliath came out and called to the people again. David heard him and wondered what Goliath was talking about. When he found out that Goliath wanted to fight someone of the good people, he said, "I am not afraid to fight this big man; my Heavenly Father will help me." When the people heard what David said, they took him before Saul, who was the ruler of the land. Saul thought that David ought not to go, but when David told him that he trusted in our Heavenly Father to care for him, Saul said, "Go, and the Lord be with you."

As David went he picked five smooth stones from the brook and put them in his bag. When Goliath saw him coming without even so much as a sword in his hands, he mocked him and said, "Am I a dog that you come with just a staff?" and David said, "You come to me with a sword and a spear; but I come to you trusting in my Heavenly Father, for my battle is the Lord's and He will give you into my hands." As David ran toward Goliath he drew a stone from his bag, put it in his sling, and threw it at the giant's head. The stone struck Goliath's forehead so that he fell to the ground dead. Our Heavenly Father had helped David to kill Goliath.

FOURTH SUNDAY—FIRE FROM HEAVEN.

[The story of this lesson is left for the stake supervisors to work out in detail or where this is not practicable, for the local teachers to plan for themselves. It is beautifully told under the title "Fire from Heaven," in that splendid book for children, "Tell Me a True Story," by Mary Stewart, which may be had at the D. S. S. U. Book Store.]

Suggestion:—This lesson can be effectively illustrated by black-board drawings. The teacher draws the first altar (a pile of stones) and the children following her suggestion, draw-

ing the second altar. Then the sacrifices are placed on them, and the fire comes down from heaven in answer to the prayer to the living God.

HOW THE DAY WAS SAVED.

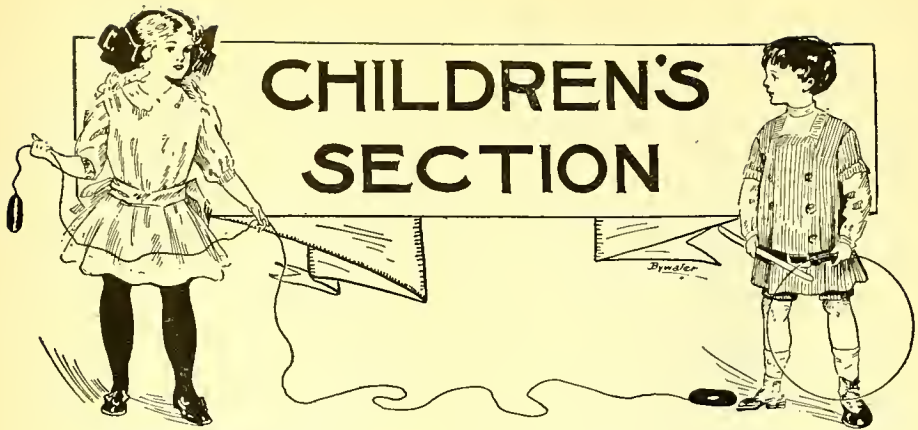
By Annie Malin.

The sun was brightly shining on a lovely summer's day,
The wind was softly sighing through the corn,
The call "To arms!" had sounded, the troops must march away,
And mothers, wives and sweethearts soon must mourn.
The captain's glance had lingered on his little son so fair
Who stood beside his mother at the door.
He wore a suit of blue and gold; the sun shone on his hair;
A banner in his hand he proudly bore.

"Fight for your flag!" he shouted, "and let it proudly wave!"
Upon his hair his mother's kisses fall;
"Just follow my own daddy, for he is good and brave—
His company's the one to beat them all!"

As the shot and shell came faster upon the battle-field,
They answered to the call at break of day,
'Neath the fiery storm they wavered, it seemed that they must
yield—
The flag by hostile hands be borne away.
Then a cry burst from the captain, "My little lad so brave!"
On the suit of blue the sunlight seemed to fall.
"Fight for your flag!" he shouted. "It yet shall proudly wave—
Our company's the one to beat them all!"

Then they rallied round the captain, those soldiers true and
tried,
And with a cheer they turned upon the foe—
They are routed! They are flying! are scattered far and wide!
That band of heroes shouting as they go.
Then a mighty cheer arises for the captain's little boy,
And around the flag they gather as of old.
To him they owe their victory, they cheer again with joy—
The laddie in the suit of blue and gold.



The Splendid Thing.

Young Master Robin was hopping under the tree looking for worms, when suddenly he stopped and cocked his head on one side.

"Goodness," he said, "I nearly forgot! It will happen today, too. I must run and tell Graytail."

So he flew to the big tree where Graytail lived.

"Graytail, Graytail!" he called.



"WELL, WHAT NOW?" ASKED GRAYTAIL.

"Well, what now?" asked Graytail, popping his head through the hole that served him for a door.

"I want you," said Master Robin. "Come out to Brown's Meadow. Something splendid is going to happen. I'll tell you when we get there."

"Oh!" said Graytail. "I'll call my mother, and my two sisters, and my three brothers. They must go too."

So he called his mother, and his two sisters, and his three brothers, and

with a hop-skip they all followed Master Robin.

"Now," said Master Robin, "we must stop for Mrs. Field Mouse."

So Master Robin, and Graytail, with his mother, and two sisters, and three brothers, all stopped before the hole where Mrs. Field Mouse lived.

"Good-day," said Mrs. Field Mouse, peeping out at them. "Where are you going?"

"To Brown's Meadow," they answered. "Hurry and come with us, for something splendid is going to happen."

"Oh!" cried Mrs. Field Mouse, skipping out of her hole.

"Oh, oh, oh, oh, oh, oh, oh!" cried her seven little field mice, skipping out after her.

"Where is Brown's Meadow, and what is going to happen?" they asked, lancing up and down.

"Wait till we find Mr. Grasshopper," said Master Robin.

Then Graytail, and his mother, and his two sisters, and three brothers, and Mrs. Field Mouse, and her seven little field mice, all went with Master Robin to find Mr. Grasshopper.

Mr. Grasshopper was sitting on a grassblade, playing a lively tune on his fiddle.

"Well, well!" he said when he saw them all coming. "What's going to happen?"

"Something splendid," answered Master Robin.

"Yes, yes, something splendid," said

Graytail, and his mother, and two sisters, and three brothers.

"Something splendid," squeaked Mrs. Field Mouse, and all her seven



PLAYING A LIVELY TUNE
ON HIS FIDDLE.

little field mice. "Please hurry, Mr. Grasshopper."

"Oh, I'll go fast enough," said Mr. Grasshopper, and he jumped so far they couldn't see where he landed. "How's that?" he asked, jumping back again. "Now I'll call my wife, and my cousins, Miss Katydid and Mr. Cricket. They'll want to go too."

So he called his wife, and his cousins, Miss Katydid and Mr. Cricket.

"Now we'll get to Brown's Meadow at last," whispered the seven little field mice, pulling each other's tails. "Let's hurry."

"No, no," said Master Robin, "we must get Mr. Bullfrog first."

Then Master Robin, and Graytail, with his mother, and two sisters, and three brothers, and Mrs. Field Mouse, with her seven little field mice, and Mr. Grasshopper, with his wife, and his two cousins, Miss Katydid and Mr. Cricket all went to get Mr. Bullfrog.

Mr. Bullfrog sat on the edge of an old well, playing on his drum.

"What's the matter?" he croaked.

"Come to Brown's Meadow with us," said Master Robin, and Graytail, and his mother, and his two sisters, and his three brothers.

"Such a splendid thing is going to happen," piped Mr. Grasshopper, and his wife, and his two cousins, Miss Katydid and Mr. Cricket.

"You'd never guess it," squeaked Mrs. Field Mouse

"Never, never," squeaked all the little field mice.

Then Mr. Bullfrog hopped down from the edge of the well, and went with Master Robin, and Graytail, and his mother, and his two sisters, and three brothers, and Mrs. Field Mouse, and her seven little field mice, and Mr. Grasshopper, and his wife, and his two cousins, Miss Katydid and Mr. Cricket, to Brown's Meadow.

"Now we must stop," said Master Robin, when they got to where the woods ended and Brown's Meadow began. "We can see well enough, and the trees will hide us. There are boys out there."



THEY ALL WENT WITH MASTER BULLFROG TO BROWN'S MEADOW.

"Boys!" croaked Mr. Bullfrog, jumping straight up in the air. "Let me get away. They've got some red things, too!"

"Boys!" squeaked Mrs. Field Mouse. "Run for your lives, children!"

"Pshaw," said Master Robin, "they can't see us, I tell you. Come back, Mrs. Field Mouse. Come back, Mr. Bullfrog. That red isn't to catch you—it's part of the splendid thing.. The boys are part of it, too. I heard them talking yesterday. They said it would happen today, and it would be splendid! Just wait and you'll see it."

So they waited, though the little field mice just couldn't keep still. "The splendid thing is going to happen! The splendid thing is going to happen!" they squeaked, as they danced up and down.

And then the splendid thing did happen, and, oh, my!

At first it was only sizzle-fizzle, fizzle-sizzle, but in a second it was pop, pop, bang, bang, bang, pop-bang, pop-bang, cracklety-bang, cracklety-pop-bang! Indeed, there were more

pops and bangs than you could ever count.

The splendid thing seemed to be going all to pieces, and the company—well, that was funny!

Mr. Graytail looked like a streak as he went up the highest tree; and his mother, and two sisters, and three brothers, followed him just as fast.

Mrs. Field Mouse dived for the nearest hole, and the seven little field mice tumbled in on top of her.

Mr. Grasshopper and his wife made a wild leap, and landed together in Mr. Bullfrog's face, and Mr. Bullfrog tumbled over himself trying to hop out of the way.

Miss Katydid got so mixed up with Mr. Cricket that she tried to jump with his legs instead of her own, then insisted she didn't when he told her she did.

Even poor Master Robin was terribly upset by the shock. Indeed, his wings shook so he could scarcely fly at all.

"Dear me," he said, "how queer! How very queer! I'm sure, I do not



AND THEN THE SPLENDID THING DID HAPPEN, AND, OH, MY!

like splendid things. Oh, me! Oh, me!"

"I want to go home, I want to go home," cried all the little field mice, when they could get their breath.

"Yes, yes, we'll all go home," said everybody. "Home is the safest place for us."

So Master Robin, and Mr. Gray-tail, with his mother, his two sisters, and three brothers, and Mrs. Field Mouse, with her seven little field mice, and Mr. Grasshopper, with his wife, and his cousins, Miss Katydid and Mr. Cricket, and Mr. Bullfrog, all went home.

"We'll never go to see any more splendid things," they said when they felt themselves safe at last.

But not one of them guessed that the splendid thing happened because it was the Fourth of July!

The New Fourth.

"My father says," declared Ned Longley, "that this talk about a New Fourth means our country has grown up now, and noise isn't enough to show our joy in a free country; he says we need something to make us good citizens and keep it free, and that the children ought to be taught what good citizenship means."

"What does it mean?" asked Miss West, the teacher, for the school was discussing "A New Fourth," the timely topic for the day. "Have the citizens of the United States any more rights and privileges than the people of many other countries?"

"Yes, indeed!" cried the children.

"What are they?" questioned the teacher.

"The right to vote, for one thing," said Jimmy Reid.

"And what does that mean?"

"Having one's say who shall be President, and who shall go to Congress and make the laws, and what the laws shall be—and lots of liberty to help govern," said Jimmy.

"Haven't men that same right in all countries?" asked Miss West.

When the children thought not, she told them how in some lands men have no rights at all, but must endure what their rulers put upon them, even to having their money and goods taken from them, and are glad to be permitted to live at all. "Now, our War of the Revolution," she said, "was because we would not submit to having our laws made, and our property taxed and taken from us, without having a right to vote our own taxes through our legislature or our representatives."

"My father says the War of the Revolution was not for conquest," said Ned Longley, "but to win liberty and peace, and we must not conquer other nations because we're big and strong."

"How about Spain and the Philippines?" asked Laura Winn.

"That war was to free Cuba from Spain, who was cruel to her," said Miss West. "We only happened to capture the Philippines because they belonged to Spain; but now that we have captured them we must educate the people so that they will be able to govern themselves."

"What I should like to see best the Fourth of July," said Grace Longley, "would be the old Liberty Bell



THE LIBERTY BELL.

that rang in the first Fourth. I shall never hear it, for it is cracked and can't be rung. But when I go to Philadelphia I shall go straight to Independence Hall, to see that dear old Bell in the glass case where it is kept so carefully."

"How do you suppose they came to put that inscription around the rim, 'Proclaim liberty throughout all the land to all the inhabitants thereof?'" asked Mabel White. "The bell was cast long before our Fourth of July, and who could tell what it was going to do? And where did that motto come from?"

teacher. "It wouldn't be the Fourth without the bells."

"And the cannon, too," said Jimmy, "and our fire-crackers, and the fireworks in the evening."

"Only not the dreadful cannon crackers and pistols and things that hurt or kill boys—so many of them every year!" said Grace.

"My uncle says the New Fourth will mean all the fun we have now, and a good deal more that is appropriate," said Mabel White.

"True, Mabel," answered Miss West. "We were saying that in the United States people have more rights



INDEPENDENCE HALL.

"If when you go home you will open your Bibles at the tenth verse of the twenty-fifth chapter of the book of Leviticus, you will find it," said Miss West.

"When the New Fourth comes, I hope we shall keep on ringing the bells," said Dora Reid.

"Of course we shall," answered the

teacher. Patriotic men and women believe that our people, and especially our school children, should be taught to love our country, to know more of its history, to choose good rulers and support good laws, and to know that unless its citizens are honest and intelligent the country cannot remain free. Some think there

should be public meetings on the Fourth, and that towns should offer prizes to school children for the best papers on patriotic subjects."

"If they would!" cried Ned. "How the boys and girls would be stirred up about it!"

"Some think," said Miss West, "that the societies for good government should draw up a plan for a New Fourth, as jolly as the present Fourth, and at the same time teach us to be better citizens and to work for good government in our country."

"My father is in one of those societies," said Will Arnold. "I'll ask him to mention it."

What They Saw at the Zoo.

By Florence L. Lancaster.

"Hurrah!" exclaimed Owen Smart, polishing a slender shoe till it shone like a darkie smile, "Just the weather for our day at the Zoo! There, your ladyship,"—and he presented "her hoofs" to a tall girl who stood in the doorway smilingly twirling a button-hook.

Mildred Upton, aged seventeen, was twelve-year-old Owen's cousin from the far-off West. Last June she had graduated at the High School, and was looking forward to a further course of study at a Normal Training College. Within the few months that intervened she had journeyed to visit the home of her English relatives in a London suburb, and, as her parents had impressed, the visit stood for "a change" by way of general relaxation and improvement. Owen was Mildred's chaperone to most of the "sights" when Mrs. Smart was otherwise engaged. This visit to the world-famous menagerie of the Zoological Gardens had been eagerly anticipated by both the young people. Mildred was a born Animal-Lover. As a child she had possessed White Mice and Kittens which she yet secretly hoped to meet again in "The Happy Land." Save a bun-begging Brown Bear in a Denver pleasure-gar-

den, her only experience of a "Wild Beast" had been in a flying glimpse of a Prairie Wolf one camping-out vacation. Owen's zoological knowledge was various. He had had opportunities of visiting the Zoo several times before, and most of his leisure evenings the previous winter had been spent in pouring over a thick illustrated volume on Natural History. Here was a fine opportunity to marshal his special subject before the erudite Mildred, who was capable of chemical experiments with candle-ends, or of quoting Virgil.

It was a crisp, bright day in mid-September, and their way to the "Zoo Gardens" took them through the central walks of Regent's Park. After the harsh monotony of endless pavements and the ceaseless rumble of the streets through which they had come, it seemed to the boy and girl a veritable Paradise. The reign of summer flowers seemed still at its height, while the favorites of autumn were in the first glory of their bloom. The poetical soul of Mildred rioted in the pag-eant of loveliness. She gazed and gazed, to deck the halls of memory with what she saw. Great flaming beds of crimson and scarlet geraniums; bushes hung with pensive bells of the fuchsia, in delicate variety of purple shades; beds, too, of chrysanthemums, whose hues recalled the burning tints of the autumn hills near home. And rimmed by the velvet English grass were grey-leaved aloes and exotic cacti, some of them with purple flowers in bloom.

FREE FEARLESS CREATURES.

In this garden-like park Mildred saw how creatures, not held in captivity, may be attracted fearlessly to man.

The flowers had other companions that shared their home.

Before starting out, Owen had filled his pockets with monkey-nuts and lumps of sugar, and had begged from his mother a supply of stale bread.

Mildred's little hand-bag too was supplied to the extent of its capacity with sweet biscuits and chocolate.

A Sparrow was perched on the low railing that edged the grass. "Now, Mildred, watch!" exclaimed Owen, and he crumbled some bread onto the path. Instantly the space about their feet was alive with a multitude of nimble brown-beaked birds. Mildred had never before had such opportunity for observing "The Common Sparrow" at close quarters for so many consecutive minutes before. She noticed the soft blending of russet, slate and a tone like old oak in the plumage

of the male, and the ash-grey expanse of the spruce female's breast. By and by a lavender-headed Pigeon joined the ranks of the Sparrows with an air of hastened dignity. One of the Sparrows was in the act of flying off with a "big bit" when the Pigeon—which looked huge in comparison—chased it to the railing, where it managed to drop the prize, for the Pigeon immediately to gobble up! Owen offered the free-booter the crumb-filled palm of his hand. With a little preliminary shrinking of the head, the Pigeon perched on the low railing, and partook of the meal thus offered.



THE TURTLE DOVES.

In a shady corner a pair of Turtle-Doves lovingly watched over a nest in which were two round eggs.

Proceeding, the path led them within view of a fountain, which Owen pointed out as about the entrance to the Zoo. Flower beds gave place to a fine expanse of sward on either side, sentinelled by ranks of lordly plane and other trees. Owen's sharp eyes scanned the grass, and he rustled a paper bag. At the sound a nervously nimble, bushy-tailed Squirrel came bounding towards them. Mildred broke off a piece of chocolate, and Owen offered a nut. The bright-eyed



Rodent merely sniffed at the sweetmeat, but eagerly took the nut in its paw, which it providently buried beneath some fallen leaves.

Other Bushy Tails were seen to frisk about the grass, but the young couple now hastened their steps. Within another fifteen minutes they had passed the fountain, and were soon inside the turn-stile of the Zoo.

The boy and girl who were fascinated in watching a Sparrow, both felt a thrill of interest as they observed the extent of the place wherein wonderful creatures from various lands and climates were to be found. They took at random the first walk that led between great cages on one side and glass-roofed buildings on the other. "Suppose we begin by seeing the Birds?" proposed Mildred, to which Owen assented.

(TO BE CONTINUED.)

The Flag Goes By.

Hats off!

Along the street there comes
A blare of bugles, a ruffle of drums,
A flash of color beneath the sky:

Hats off!

The flag is passing by!

Blue and crimson and white it shines,
Over the steel-tipped, ordered lines.

Hats off!

The colors before us fly;
But more than the flag is passing by.

Sea-fights and land-fights, grim and great,
Fought to make and to save the State:
Weary marches and sinking ships;
Cheers of victory on dying lips;

Days of plenty and years of peace;
March of a strong land's swift increase;
Equal justice, right and law,
Stately honor and reverend awe;

Sign of a nation, great and strong
To ward her people from foreign wrong:
Pride and glory and honor—all
Live in the colors to stand or fall.

Hats off!

Along the street there comes
A blare of bugles, a ruffle of drums,
And loyal hearts are beating high:

Hats off!

The flag is passing by!

—Henry Holcomb Bennett.

A Boy's Job.

When a boy gets a "job" that he wants to keep, he cannot afford to define his duties too closely. If he does, he is apt to soon find himself in the unfortunate position of a boy "out of a job" when he needs one. A widow with five children once came to me to enlist my help in securing a place for her boy of twelve years during the summer months when he was out of school. I was able to get him a very good place in an office. He was to get four dollars a week, working from nine in the morning until four in the afternoon, with every Saturday afternoon "off." Within a week the boy was out of a job. The man who had employed him was a good friend of mine, and I dropped into his office one afternoon and asked:

"What was the matter with the Blank boy? Why didn't he keep his place?"

"Too particular in regard to what he was to do," was the reply.

"How was that?" I asked.

"Well, the second day he was here I told him to dust the things in the office, and he said that was the work of the man who cleaned out the office. So it was, but as the man had for some reason neglected this part of his work, and I did not want the office to go as it was, and the boy had nothing to do, I asked him to dust it."

"And he was not willing to do it?"

"He said that it wasn't his 'place' to dust it; and when I asked him to help my stenographer with some work she was doing in the way of getting out a lot of circulars, he said that it was not his 'place' to do that. I then told him that a good 'place' for him was at home, if he did not want to be useful in any way that he could to his employer. I can't have a boy working for me who would rather sit around idle than do things he was not specifically engaged to do."

The boy who is willing to do what his hands find to do to help his employer, will advance far more rapidly

than the boy who is "fussy" in regard to his duties. I like better the spirit of an alert, bright-eyed boy of twelve or fourteen years who was asked by his employer if he would mind doing something it was really the "place" of someone else to do, and the boy said cheerily:

"Sure not! My time is yours."

It is a good thing for a boy to remember that his time belongs to his employer during the hours of the day for which he is receiving pay, and if he shows a willingness to be of service in every way possible, he will not only hold his position, but will be likely to be advanced to something better before very long.—Maurice Meredith.

Send a Smile.

Mr. Whiney and Mr. Smiley

Are little errand boys, two;
Whenever we wish to call on them
They will go for me or you.

The first will go, but he does no good:

He can get nothing for us—
Willing, perhaps, but he shouldn't be sent,
For he is a blunder-buss.

The second one will always succeed—

He is Mr. Smiley lad—
Send him: he's good and always will
Make you and others glad.



A JULY FISHING PARTY.

PINKY-WINKY STORIES



FLIP, clap! went the , and out
 came --- the Pinky-Winky Twins them-
 selves! "It's me!" cried . "It's
 me!" cried . "And we've
 got on our , and we're taking
 hold of !" "Be quiet," said Uncle Billy, "till
 I tell you the story. The Pinky-Winky  
 were the nicest and most troublesome little girls in the
 whole , and they had the nicest uncle in the whole
, and his name was Uncle Billy. This 
 told the most beautiful -stories, one for every month
 in the year. There were stories about a  and a
 and a , and a -tree and a 
 and a . And there were stories about a 
 and a  and a  and a 
 and a beautiful . And still those
 Pinky-Winky   kept asking for
 more. Now the very nice uncle was as
 busy as a  making up all these beautiful
 stories, and when he got to the  story, he was so
 tired he could not make up another one. 'The stories
 are all done,' said the very nice . 'And this



very afternoon I shall take the  and go to a very nice farm  that I know, where they have  and  and  and  and  and



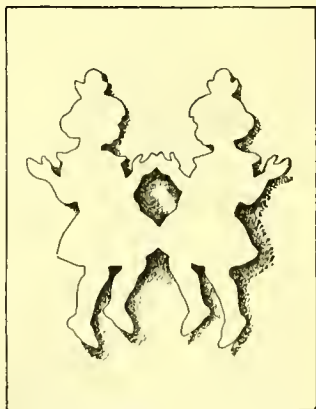
everything nice, and I shall stay there a whole month and rest.' Then the Pinky-Winky  looked very sad, and the large  began to roll down out of their . But when the

very nice uncle saw this, he said, 'Wipe away the  from your , quick, and I will tell you something more. Mama is going to the very nice farm  with me, and --- whisper! --- so are  and  !' Then the Pinky-Winky  danced right up and down for joy, like this . . . "

Snip, snap! went the , and there were the Pinky-Winky Twins dancing right up and down for joy. "Really!"

cried . "Truly?" cried . "Really and truly!"

said Uncle Billy. "Go and get your  on this minute while I hide my  and tear up my



, and then it's off for the country, and the pigs and the chickens shall tell the next Pinky-Winky story!"

The Children's Budget Box.

Lexington.

The cry of blood from the field of Lexington went through the land. None felt the appeal more than the old soldiers of the French war. It roused John Stark of New Hampshire, a trapper and hunter in his youth, a veteran in Indian warfare, a campaigner under Abercrombie and Amherst, now the military oracle of a rustic neighborhood. Within ten minutes after receiving the alarm, he was spurring towards the sea coast, and on the way stirring up the volunteers of the Massachusetts borders to assemble forthwith at Bedford, in vicinity of Boston.

Equally alert was his old comrade in frontier exploits, Colonel Israel Putnam. A man on horseback, with a drum, passed through his neighborhood, in Connecticut, proclaiming British violence at Lexington. Putnam was in the field, plowing, assisted by his son. In an instant the team was unyoked and the plow left in the furrow, the lad sent home to give word of his father's departure, and Putnam, on horseback, in his working garb, urging with all speed to the camp. Such was the spirit aroused throughout the country.

Laura Robinson,

Age 13 years.

Cumberland, Wyo.



Ione Jensen,

Age 13.

Ogden, Utah.

The Sunday School.

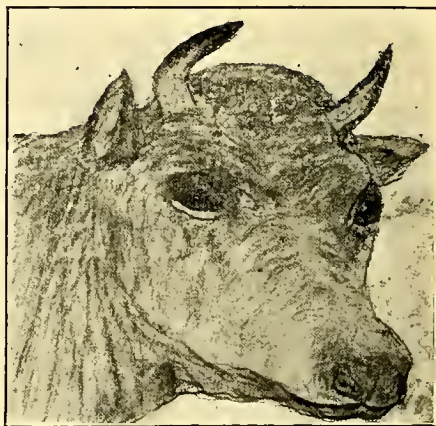
It is not in the noisy street
That pleasure's often found,
It is not where the idle meet
That purest joys abound;
But where the faithful teachers stand
And teach the golden rule,
Oh, that's the happiest place for me,
The pleasant Sunday School.

We never mind the burning sun,
We care not for the showers,
We shrink not from the falling snow
While life and health are ours;
But when the merry church bell throws
Its welcome on the air,
In spite of sun, or rain, or snow
You'll always find us there.

Zola Webb,

Age 15 years.

Pima, Ariz.



Lionel Gibbey,

Age 14.

Roy, Utah.

The Flag.

Flag of our country free,
Flag of the brilliant hue,
Emblem of sweet liberty—
The red, the white, the blue.

Bright banner of the brave,
Independence it has wrought,
Often we've seen it wave,
Where the soldiers have fought.

Praise to the flag so true,
Salute it evermore,
It will always stand in view,
To glory it will soar.

Marvel Burk,

Age 10 years.

Ogden, Utah.

Sunbeams.

See that little sunbeam
 Darting through the room,
 Lighting up the darkness,
 Scattering the gloom.

Let me be a sunbeam
 Everywhere I go,
 Making glad and happy
 Everyone I know.

Milton Carlos,
 Age 9 years. Blackfoot, Idaho.



Jordan Jones,
 Age 14. Brigham City.

A True Story.

The home where I was born was near a hill where many rattle-snakes were found, and some of them used to come down to the house, and we were very much afraid of them.

One time, mamma went to Salt Lake City to attend Conference, and grandma stayed with us children.

One day, while mamma was away, my sister Minnie came running in the house all out of breath, and said:

"Oh, grandma, there's another rattle-snake out by the granary; let's get one of the boys to kill it."

"No," said grandma, "I have a new plan."

"What is it?" asked Minnie, who could hardly wait to see what the new plan was.

"Don't kill this one," said grandma,

"but I'll carry water to it till it goes away."

So she carried water to it for two or three days, and then it went away and we saw no more rattle-snakes during the two years we lived there, after this occurrence.

Amy Porter,
 Age 12 years. Basalt, Idaho.



Esther Olson,
 Age 13. Logan, Utah.

"Old Glory."

I see you, grand "Old Glory,"
 Waving high in the air,
 Over the land that we're proud of,
 Yes, over this country so fair.

Your colors—each one symbolic;
 The red for valor doth stand;
 White—a symbol of purity, and
 Blue gives justice to this land.

In time of war and contention,
 When men grow discouraged and sad,
 The sight of you, "Old Glory,"
 Cheers them and makes them glad.

We'll always love and stand by you;
 Will protect you from danger and fear;
 As we live on, day by day,
 In our thoughts you will ever be near.

Gladys Starkey,
 Age 14 years. Cumberland, Wyo.

The Summer.

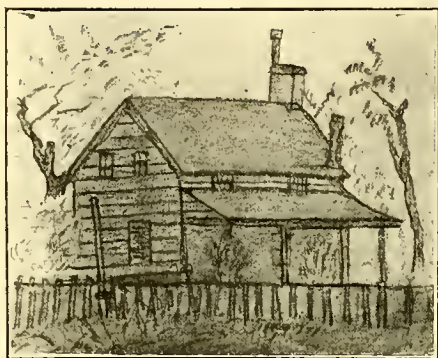
The summer days are here again,
 The birds are gaily singing.
 All around the house seems glad and
 gay,
 The air with music ringing.

The fields are ripe with golden grain—
 All waving in the breeze;
 The harvesting will soon be done—
 The farmer be at ease.

The barns with hay will soon be filled,
 For all there is a plenty.
 Our Heavenly Father blesses us,
 We thank Him for His bounty.

Ralph Merrill,
 Pima, Ariz.

Age 10.



Lionel Gibbey,

Age 14.

Roy, Utah.

Jack and Jill.

Once a woman had two children, and they lived—where do you think they lived?

You don't know? Well, I'll just tell you. They lived in a shaggy hut in a valley between two hills.

These two children were not like some children, and yet like some. They were like April weather, which is very changeable. Sometimes they would work, and sometimes they would shirk. And so they did a little bit of both. Now, their mother was about like her children. She was poor in one way and yet she wasn't. So she was just in between.

The hills were covered with tall trees, and near the top of one of the hills from which was a spring, they got their water.

Now Jack and Jill had been asked to get the water the night before. And oh! just like those lazy children had forgotten, which put the washing off an hour later. As it was wash day they had to put on ragged clothes because the others were in the wash. Jack went grumbling out of the house.

"Oh, dear! I just hate wash days; carrying water and turning the washer is enough to make me sick," he said to himself.

Jack and Jill were out playing when their mother called. When they got to the house she said, "Now! seeing you didn't get the water last night you'll have to get it now!"

"All right," said Jack in a sulky tone. So they both took the bucket and went up the hill where the water was, and filled it. Then they both started home again.

After they had gone a little way the path became rough, and then Jack fell down and splashed the water all over him. Down he rolled, the bucket at his heels, and reached home in a sorry plight.

"Just see what lazy folks get," said their mother at last. Then they got a lesson never to be forgotten, for they were sent to bed without any supper.

Glen Howe,

Age 10.

Woodstock School.



Christal Peterson,

Age 13.

Fairview, Utah.

The Robin.

Pretty Robin Redbreast,
 Home from the sunny South;
 Hard at work a-building your nest,
 Made mostly with your mouth.

Pretty Robin Redbreast,
 Sitting on the bough, singing;
 Never stopping a minute to rest,
 Gladness to earth you're bringing.

Vera White,

Age 11 years.

Big Cottonwood, Utah.

COMPETITION NO. 16.

Book prizes will be awarded for the best contributions of the following:

Verses: Not more than twenty lines.

Stories: Not more than three hundred words.

Photographs: Any size.

Rules.

Competition will close Aug. 1st.

Every contribution must bear the name, age and address of the sender, and must be endorsed by teacher, parent or guardian as original.

Verses or stories should be written on one side of the paper only. Drawings must be on plain white paper and must not be folded.

Address: The Children's Budget Box, Juvenile Instructor, 44 East South Temple Street, Salt Lake City, Utah.

The Puzzle Page.

"Flock of Birds."

The correct names of the "Flock of Birds" which soared in the May Juvenile Instructor, are as follows:

1—Sparrow; 2—Snowbird; 3—Robin; 4—Bluebird; 5—Hummingbird; 6—Grosbeak; 7—Canary; 8—Mourning Dove; 9—Lark; 10—Bobolink; 11—Flamingo; 12—Eagle; 13—Kill Deer; 14—Blackbird; 15—Chanticleer; 16—Goose; 17—Turkey; 18—Chickadee.

Correct answers have been received from the following:

May Snow, Raymond, Canada.
Gwendolyn Bryner, Raymond, Canada.

Carl Edvalson, Le Grande, Oregon.

Rowena Hicken, Raymond, Can.

Edith Marble, Concho, Arizona.

Government Pathways.

By Katie Tree, Hooper, Utah.

1	1	a										
2			2									
3	b					3						
4		c				4						
5									5			
6		6										
7	7											
8						8						
9	9											
10	10											
11				d					11			
12						12						

Fill the twelve horizontal rows of squares with twelve counties of a state of the Union, one letter to each square. The letter path from a to d spells a part of our country and the number path from 1 to 12 spells another.

Charade.

By E. J. Powell, Vernal, Utah.

Before a circle there appear
Twice twenty-five,—and five in the rear;

Add to these the letter e,
Put together and spell them for me.

Five-Letter Square Word Puzzle.

By Rulon P. Bennion, Vernon, Utah.

(1)

- 1—A State of the Union
- 2—A mistake
- 3—A place of contest
- 4—The plural of a geometrical figure
- 5—To destroy

(2)

- 1—A bishop's crown
- 2—To accustom
- 3—Pipes
- 4—Perpendicular
- 5—A term in music

(3)

- 1—A weight
- 2—Nitrogen gas
- 3—A bird.
- 4—With one end raised
- 5—Pavilions of canvas

Word Puzzle.

By Angus Bennion, Vernon, Utah.

My first is an article;

My second is a part of speech;

My third is used in building;

My whole is a word meaning an advertisement or publication.

For the best ten answers to the foregoing puzzles we will award appropriate books.

Answers must be in before August 1st.

Address Puzzle Editor, Juvenile Instructor, 44 E. South Temple Street, Salt Lake City, Utah.

In Jocular Mood.

Ginger.

Mrs. Borus—"Yes, we're going to be quite near neighbors of yours at Detroit Lakes this year. We'll be living just across the bay."

Miss Sharpe—"Indeed? I hope you'll drop in some day."

Witness—"At the time of the accident my maid was in the boudoir arranging my hair."

Lawyer—"Yes; and where were you?"

Witness—"Sir!"

"Move up, there!" yelled the conductor, trying to crowd more passengers into the car.

"Move up?" gasped a voice. "Does he expect us to climb the straps?"

Hardibuss Fatibus (Virgil)

Boyibus kissibus

Sweeta girlorum.

Girlibus likibus.

Wanta somorum.

Pateribus Pueribus

Enter parlorum.

Kickibus pueribus

Exit doorum.

Nightibus darkibus

Nonnus lamporum,

Climibus fencibus

Breechibus torum.

—D. U. Annual.

No Wonder.

Mrs. Bayle—"She is simply mad on the subject of germs, and sterilizes or filters everything in the house."

"How does she get along with her family?"

"Oh, even her relations are strained."

—Tit-Bits.

Young Husband—"Did you make those biscuits, my dear?"

His Wife—"Yes, darling."

Her Husband—"Well, I'd rather you would not make any more, sweetheart."

His Wife—"Why not, my love?"

Her Husband—"Because, angel mine, you are too light for such heavy work."

"Did your father ever raise his hand to you, Billy?" asked Tommy.

"Hundreds of times," said Billy. "But it wasn't that that bothered me. Where I got stung was when he brought it down."—Harper's Weekly.

"When you punish your boy, do you spring that old one on him about how you are only doing it because you love him?"

"We have a friend who tried that once, and his son answered, 'If I were big enough, dad, I'd return your love!'"—Cleveland Plain Dealer.

The Test.

"Des yo' belieb dat Jim Johnson am really converted?"

"Deed I does. I'se bin visitin' his house fo' de last free months, an' dey hasn't had a mouthful ob chicken."—Christian Advocate.

"Good morning, Ike, haf you heard about Jakey?"

"No; vot's the matter wit Jakey?"

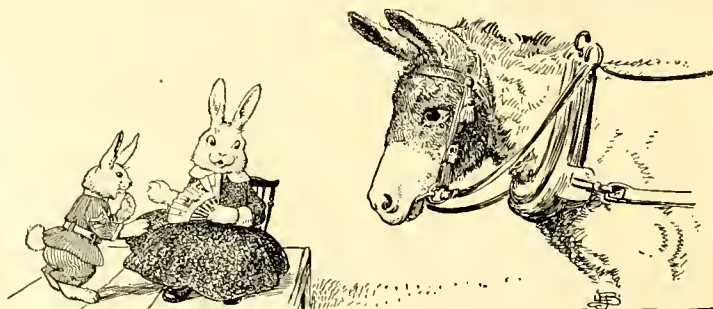
"Vy, he's got appendicitis."

"Vel, vy don't he haf it cut oudt?"

"He can't; it's in his vif's name."

"How is your son getting on since he bought a flying machine?"

"On crutches, like the rest of them."



"Mamma, when I grow up will I have ears like those?"

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No. 16S—Three Stem Switches. With these elegant switches you can make braids, knots, puffs, twists, etc., just as you do with your own hair divided into three parts. Made of extra fine warranted human hair, wavy and finished in the best possible way. We recommend these switches to you as being the latest and most becoming headdress you can purchase. 24 inches long. We can furnish these switches in all the ordinary shades of black, brown and blonde. **Our Special Low Price \$2.19.** Postage 5c extra.

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No. 14S—Straight Hair Switches. Short stem switches, made of carefully selected hair. Great value for the money. In the ordinary shades only. No reds, drab, blonde, white or gray shades in this number. Length 18 inches. **Our Price 55c.** Postage 5c extra.

No. 15S—Beautiful wavy genuine human hair switches. If you want a switch at a low price and one which will give you excellent service, order this one. Switches with silky, wavy effect, 20 inches long. In all ordinary colors. **Our Price \$1.39.** Postage 5c extra.

CLUSTER PUFFS.

No. 23P—Beautiful Cluster Puffs. The newest style head dress. Extra large cluster of wavy puffs mounted on fine wire, and showing a high effect. These cluster puffs are very attractive and add very much to the appearance of the hair. **Our Price \$1.89.** Postage 5c extra.

No. 22P—Large Cluster of Fine Puffs. Carefully made. Puffs are the most popular hair goods. Always send sample of hair. Ordinary shades, black, brown, and dark blonde. **Our Special Price \$1.00.** Postage 5c extra.

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No. 87U—Same as above, but finer quality. **Our Price 77c Each.** Postage 7c extra.

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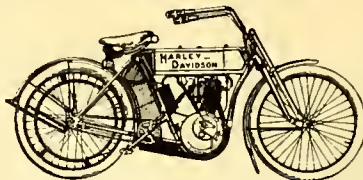
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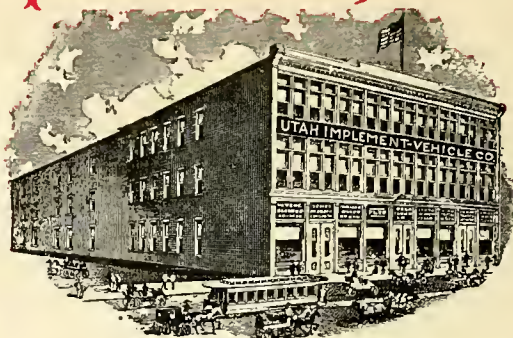
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